

An Epistolary *Theology* *St.*
CONFERENCE

With the Reverend

Dr. *WATERLAND*:

Consisting of

Eight LETTERS

Written to **HIM**.

Being a PROPOSAL of a Fourth
SCHEME, supported by *Scripture*
and *Demonstration*.

Also a Modest ENQUIRY touching the
Doctrine of the Holy Trinity, and
the Manner of our Blessed Saviour's
Divinity, as they are held in the Ca-
tholick Church, and in the Church
of *England*.

By WILLIAM STAUNTON *Gent.* *K*

He that bath Ears to hear, let him hear.

Utere tuo Ingenio.

*Learning; 'what art thou? Not our Guide, it should
seem, or Clue; but the Labyrinth, in which the ablest,
and most observant, quickly lose themselves.*

Mr. NYE's 4th Letter to a Peer, p. 163.

The SECOND EDITION.

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CONFERENCE

DEPARTMENT

REPORT

OF THE

COMMISSIONERS

OF THE

LANDS

AND

WATERS

OF THE

STATE



FOR THE

YEAR

1880

AND

1881

1882

1883

1884

1885

1886

1887

1888

1889



THE PREFACE.



HAVING some Years since entertained Doubts and Scruples, touching a particular Doctrine, which hath caused much Dispute in many Ages, and hath been in different Manner litigated by *Arians*, *Socinians*, *Sabellians*, and ungodly Men, and by such also as are called *Deists*, in a bad Sense, (tho' I do not apprehend that the Word it self is any more capable of a bad Sense, than *Atheist* is of a good one;) and with Design too by some, it may be, and as is represented by all, to undermine all Religion; (a base Design indeed, if true, and the Thoughts whereof I hate and abhor:) And having occasionally consulted several Divines of lesser Rank, and having put my own Thoughts together, differing very considerably from all and

every the Sects abovementioned, (and in Appearance by adhering to Scripture-Phrases) even from those that are called Orthodox, and whom I own to be so in other Points, as having been born and bred among them an unworthy Member of the Church of *England*, with whom I yet hold Communion, making some Pauses, nevertheless upon Occasion of my said Doubts and Scruples; and being most willing and desirous to be set right, I published my said *Thoughts*, such as they were, and now also published at the End of these Letters, but may be first perused, if the Reader so pleases: And afterwards hearing of Dr. *Waterland's Defence of his Queries*, and of his *Eight Sermons* lately preached at *St. Paul's*, I thought of nothing less than Conviction thereby; and accordingly read them over very carefully, and with Application of Mind: But not being thereby perswaded, my *particular* Doubts and Scruples not being thereby answered, I resolved to unbosom my self to him, as to a learned Divine of the Church of *England*, who seemed, in a more particular Manner, to have applied his Study this Way; and therefore I did reasonably suppose, that he would be charitably inclined to set me right, being encouraged thereunto by what the Doctor says, speaking of his
Oppo-

P R E F A C E.

3

Opponents, S. 8. p. 333 -- 4. " Had they
 " been contented modestly to propote
 " their Doubts with their Reasons - - -
 " leaving impartial Men af-
 " ter a fair and full Hearing (of the Rea-
 " sons on both Sides) to judge which
 " should out-weigh; I say, had they took
 " this reasonable and ingenuous Method,
 " like modest Enquirers after Truth, I
 " know not whether any fair and candid
 " Man would have condemned them, or
 " not have commended them for it." And
 accordingly I wrote to him 6^o *Junii*, 1720.
 and then stated my said Doubts and Que-
 ries, and my Reasons for them: And he
 was pleased after two Months Considera-
 tion, and after a second Letter sent by
 me, to acknowledge the Receipt of both,
 and to undertake the Cure; and at a per-
 sonal Conference in *September* last, he
 chose to do it, by an Epistolary Corres-
 pondence, and just at parting said, he
 hoped I would *not print his Letters*, his
 Adversary, against whom he wrote be-
 fore, having, as he alledged, printed his
 Queries without his Leave. " I answered
 " that I had no such Intentions." And
 after this, several very *civil* Letters passed
 between us. I tack that Epithet to my
 own as well as his, because I have both
 his Acknowledgment and Thanks, for my
 very civil Manner of writing to him; and
 with-

withal, that it was with an Air of strict Sincerity; so he was pleased to express himself. I shall be as good as my Word, and I have not as yet communicated his Letters to any Person whatsoever: But I apprehend that I may, notwithstanding what passed thus between us, “publish “ what I wrote my self;” and that without Breach of Promise, I may fairly say, that he hath not answered one Doubt or Scruple put by me; I mean by not answered, “ that he hath said nothing by “ way of Answer.” He hath overlooked them all, *saving* that he hath made *Objections* to my Way of reading or construing the two or three first Verses of St. *John’s* Gospel. And I yield him to be a better Grammarian than I am; but yet he was not pleased to answer the Reasons, which I offered, to support a Deviation herein from the common Construction. And upon second Thoughts “ I have al- “ so shewed that in the common Way of “ Construction, it comes at last to the “ same Sense, which I offered before; and “ which, as to the Truth of it, is the “ Sense of all Mankind.” But as to the particular Doubts and Queries by me put, I do aver he hath taken no Notice at all of them, other than by such Objections as aforesaid, it being † much easier he says, to puzzle and perplex, than to set Things

in

† Pref. to
his Ser-

mons, p. 5.

in a clear Light. But lest he should be misunderstood, and the Dispute, so he now calls it, should prove not only fruitless, but endless; *therefore* this mine elect Physician of Souls *hath* repented, I think, of his good and charitable Resolutions and Intentions: But it is odd too, to say or think, that a learned Doctor should repent of Piety and Charity; yet what can I think? It would be Vanity and Presumption to think that he is convinced: Or, if he be convinced, how can I suppose that even his publick Assertions can be so baneful as to prevent his Confession, whose declared * Principles are, “ That
 “ to gain a Truth, on which ever Side
 “ it appears, is always Victory to every
 “ honest Mind?” and I hold with him, and applaud his Principles: Yet, on the other hand, if he be not convinced, how can I suppose that a sincere and ingenious Man, such as he is, having undertaken, would not give a plain and ready Answer to such plain and short Questions as these? “ Hath God Almighty commanded us thus to worship? Shew the Commandment. Are those Words in the
 “ 1 Cor. viii. 6. *equally* opposed to God
 “ and Christ, or only *respectively* opposed
 “ to each of them? Is the Assertion of
 “ your Sermons true, or is our Saviour’s
 “ Assertion so? *Mar. xiii. 32.* And are
 “ not

* Pref. to
 his Def.
 p. 2.

“ not these two Assertions contrary the
 “ one to the other, and so cannot both be
 “ true? or the Question which I put up-
 “ on his Construction of *John* iv. 24. &c.”

How this Matter therefore stands with
 him, I know not; but yet I know that
 in Fact he hath not answered them,
 and hath broke off the Correspondence,
 and consigned his Patient over to the
 Day of Judgment: But I being still ex-
 tremely desirous of being better informed,
 if it may be, before that Day comes, and
 having already, without Success, used
 that Method with Dr. *Waterland*, “ which

* Pref. to
his Vindica-
tions, p. 3.

“ himself lays down * as the most pru-
 “ dent and considerate Method of inform-
 “ ing a Man's self;” I now humbly
 crave Aid of any other pious and good
 Man, that will be so charitably inclined
 as to instruct me herein. But let it be
 done, I pray, “ in plain and good Sense,
 “ and in the free, and clear, and open Way
 “ of speaking, heretofore so much used by,
 “ and admired in the unlearned Apostles
 “ at their first preaching of the Gospel,”
Acts iv. 13, 29, 31. And this I do the
 more, and the rather insist upon, because
 “ if this Point be not extricated of all its
 “ Perplexities and Doubtfulness, it will
 “ yet be Idolatry, according to Bishop
 “ *Pearson*, in him that doubts.” This
 therefore if he does, I shall be as ready
 and

and as thankful to subscribe to him, being convinced, as the doubting Apostle was to believe the Resurrection, "who yet so doubted of it, as not to halt between two Opinions, but as resolutely bent not to believe, till he was convinced; not to say that he did believe it, till he was inwardly convinced, and did really believe it." Or if he be of the Opinion that I at present incline to, and dare say that his Soul is his own, and is well assured, that none but God alone can reward or punish that Soul of his, and hath no *Ecclesiastical Preferments to by-ass him; or hath Courage enough, notwithstanding, for the Sake of God and Truth, to be of the Number of those, whose Praise is not of Men, but of God, *Rom. ii. 29.* "Let him, with the same *παρρησία* be an Advocate for the Father, let him shew plainly of the Father, *John xvi. 25.* the one Eternal God:" To whom if we do, as I humbly conceive we ought, *both now, and at all Times hereafter*, offer up our (a) Prayers and (b) Praises in the Name of the Holy

B

One

(a) John
xvi. 23,
24.
(b) Heb.
xiii. 15.

* Veruntamen & ex Principib. multi crediderunt in eum, sed propter Phariseos non confitebantur, ut e Synagoga non ejicerentur, dilexerunt, enim Gloriam hominum magis quam Gloriam Dei. *John xii. 42, 43.* They had rather that themselves be Dignified, than that God be Glorified.

One of God, even our Lord and Saviour
 Jesus Christ, he will be our (a) Advocate
 with the Father, and our Prayers and
 Praises will be (b) accepted in the Be-
 loved; and we shall have Redemption
 through his Blood, even the Remission
 of our Sins; and shall become (c) Heirs
 of God, and Joint-Heirs with Christ,
 and be made Partakers with him of an
 (d) Eternal Weight of Glory, hereafter
 in the (e) Kingdom of *his and our* (f) God
 and Father, (g) above what we are able
 either to ask or think. Which God of
 his infinite Mercy grant, through the same
 Jesus Christ our Lord. *Amen.*

(a) 1 John
 ii. 1.

(b) Eph. i.
 6, 7.

(c) Rom.
 viii. 17.

(d) 2 Cor.
 iv. 17.

(e) Matt.
 xiii. 43.

(f) Eph.
 i. 3.

(g) Eph.,
 iii. 20.

Having thus concluded my *Preface* in
January last, and my Letters being tran-
 scribed, and pointed for the Press; yet
 I considered that the then printing of
 them might be unseasonable, till the tem-
 pestuous Commotions of the *South Sea*
 were in some measure asswaged, and the
 Minds of Men thereby more at Liberty;
 and accordingly I suspended the Publi-
 cation; and during this Suspension, a
 Friend of mine put into my Hand the
 Reverend Mr. *Stephen Nye's Explication*
of the Articles of the Divine Unity, Tri-
nity, and Incarnation, &c. as a Book re-
 ferred to by Dr. *Waterland*, which I had
 overlooked; his Star of Reference being
 only, as it seemed to me, to usher in a
pompous

pompous Phrase, which took his Fancy, *The grand Palace of the World*. I have since perused this most excellent Book, and another wrote by the same Hand, entitled, *The Doctrine of the Trinity, and Manner of our Saviour's Divinity, &c.* and a most valuable Author indeed he is, and might have been quoted upon more important Occasions; for he seems to have read and considered all that was wrote before him, without confounding himself in so great a Labyrinth, but forming a Judgment hereupon by Thinking; which, tho' it be the true End of Reading, is yet little regarded by many great Readers. And I plainly understand what this Gentleman says, That the Trinity in God is *Intellectus, sui notitia, sui Amor*, the Mind of God, knowing himself, and loving himself: That this Trinity is Philosophical, not Scriptural, other than is hereafter mentioned: That these Three are Distinctions and Personalities; and being severally joined with the Essence or Being of God, are called Three Persons; not in the vulgar Sense of the Word, but in an appropriate Sense, now peculiarly Theological; but yet what was the original, and still is the well-known Sense of the Word among the Learned. And I collect from him, that this Trinity was not revealed to the *Jews* by Christ and his

B 2

Apostles,

Apostles, because he teaches, that in Scripture the Word *Father* commonly signifies the Father of all Things, and is equivalent to the Word *God*; the Word *Son* denotes our Saviour Jesus Christ, considered as *supernaturally begotten* by the only Power of God; and that by the *Holy Spirit* is meant *divine Inspiration*, &c. and that *thus* they signify in the Form of *Baptism*, and in St. *Paul's Blessing*, and in the Apostles *Creed*; and that the ablest, critical, orthodox Interpreters so understand it: And that by *Father*, *Son*, and *Holy Ghost*, therein respectively nam'd, is *not* meant the Trinity intended by the *Catholick Church*, "when she says there *are three Divine Persons in God*:" For that *thereby* she intends only the Philosophical Trinity above mentioned; and which this learned Divine calls the Trinity of St. *John* and St. *Paul*, but more especially of St. *John*, in respect of some scattered Sayings in his Epistles, and chiefly in his Prologue to his Gospel, which he wrote about the Close of the first Century, after the Rejection of the *Jews*, and the Destruction of *Jerusalem*. These two Apostles being very learned, the one of them bred a Scholar, and the other having attained it after the Resurrection; for he was then, and at the first preaching of the Gospel, *unlearned*: And they

they, in respect of the Disputes among the Learned, the *Platonists*, the *Stoicks*, and the *Jewish* Philosophers, and their Notions and Distinctions being imbibed also by many learned Christians, and tending to the Corruption of the Christian *Simplicity* of Faith, even of their *grand* Article of the *Unity* of God; and therefore, to set them right, have wrote what may possibly, by Construction, amount to this Trinity: "But that until St. *Austin's* Time, there was no uniform nor agreed Exposition of the Article of the Trinity in Unity; but all was expressed in such general Terms, that *contrary* Parties might and did receive and profess the *same* Formularies." And that about the Middle of the fifth Century St. *Austin* reduc'd it to the *Form* aforesaid; and that that Form has been ever since adhered to, and received, and retained by *all the Divinity Chairs and Churches*, and by most learned Men; but was *originally* Philosophical, and is as evident and certain in Philosophy, as it can be made by any the most express Revelation, and that without any Mystery whatever: But that the Mystery thereof (even the Appellations of *Father*, *Son* and *Spirit*) is *only* figurative and analogical, *not real*; not to be understood in the *vulgar* and ordinary Sense of the Words

Words *Father, Son, and Spirit*, but arising upon a certain mystical Sense put upon those Words, by certain Divines that affected to speak mysteriously, as is hereafter mentioned: And that the Definitions of general Councils, that the *Son is eternally generated*, and the Holy *Spirit eternally proceeding*, is with respect *only* to this Explication of the Trinity, and to this *analogical* Sense. This now is plain and fair Dealing; it is speaking openly and candidly, as all Men should speak; it is easy and intelligible, and he that runs may read it; and he that can but read, may understand what is meant hereby.

And as to *this Faith*, or Doctrine, thus stated by St. *Austin*, and since, it seems, almost universally received, I do in a most solemn Manner *declare* my *Assent* and *Consent* thereunto, as the Dictates of *Reason* not contradicted, but rather *confirmed* by Revelation; and that I therefore believe it to be true both in *Philosophy*, and in *Divinity*, *so far as it goes*. But yet I humbly offer and conceive, that it does not amount to a Trinity of Personalities in the Deity: I *do agree* there *are three* Personalities in the Deity, but this comes *short* of them; and therein *also* falls short of the *true and full* Notion or Idea of God, who is the one eternal *Mind* or *Spirit*, not only of *Wisdom* and of *Good*,
but

but of *Power* also: For, what is God without *Power*? He may indeed *know* himself, and *love* himself, and be therein infinitely *wise* and *happy*, as having in himself the whole Plenitude of *Wisdom* and of *Good*; and his *Goodness* may prompt him to make Worlds, and his *Wisdom* may contrive them; but he could never have made a World, if he had not also been *Almighty*; which is not only the *first Article* of our Christian Faith, but is daily acknowledged in the Doxology at the Close of the Lord's Prayer, and is also the *Grand Character* of God from *Genesis* to the *Revelations*; and yet is not contained (at least not expressed) in this famous Determination of St. *Austin*, unless we may have leave to understand by *Intellectus*, *Mind* or *Spirit*, or *God* implicitly; and I believe for the Reasons herein after mentioned, it can be no otherwise understood; for God is one *Being*, *Mind*, or *Spirit*, and as numerically one *Person*, as one Angel, or one Man; and if so, then that *Intellectus* will not be a Personality only, but will be the *One Person* of God, in the *vulgar* Sense of the Word *Person*; and then that being joined first to his Knowledge of himself, and then to his Love of himself, as the Two only Personalities or *Acts* of Mind expressed in St. *Austin's* Explication, he will be only
Two

Two Persons in the *learned* Sense of the Word; and to supply this Defect, *if* we join him to Almighty active vital *Power*, as a Third Personality in the Godhead, the *Trinity* of Persons in the Philosophical Sense *will be compleat, otherwise not.* I said in the Philosophical Sense; for the Scriptures give us no *such* Sense of the Word *Person*. *Hypostasis* signifies *Substance*, not *Person*. And when the Word *Person* was taken up, that of *Hypostasis* was laid down, or reduced to the same determinate Sense. The Words are *both* ambiguous; that of *Person* is now commonly and almost only used, yet in an appropriate Sense, not as signifying either Substance, or Subsistence, but only a *Mode of Subsisting*; and the Word *Hypostasis*, as signifying Substance, (so that Three *Hypostases* implied Three Divine Beings) was rejected even by St. *Athanasius*, and he therefore used the Word *Person* in the appropriate Sense. And St. *Jerom*, it seems, made such an Out-cry against the Word *Hypostasis*, as that he plainly call'd the Use of it, in the Description of the Trinity, *Sacrilege* and *Blasphemy*; and so the Word *Person* was generally agreed on. And thus it *becomes* the Trinity that I have professed to believe, in my Apendix, S. 8. (and elsewhere,) as demonstrable by Reason, and agreeable to

Scrip-

Nye on the
Unity, p. 58.

Scripture, and which it pleased God to disclose to me by common Sense, with the Literature only of a School-Boy, without reading of the Fathers; but by Thinking, by Purity of Heart, and by Prayer; upon reading of the Scriptures, and of some few Modern Authors, who were, generally speaking, or at least they seemed to me to be, of another Opinion. Neither does the common Catechism, or Sermons of the Church, so teach: But yet the School Divines were some of them heretofore, it seems, of the same Opinion, and not censured or blamed by the Church as *defective* in Faith, or *not Orthodox*: And it may be, this Opinion would have been embraced by all, but only for this *one* Reason assigned by Mr. Nye, That altho' it did account for the *Notion* of Persons in the Deity, and I add, for the *Notion* of *Three* Persons, (whereas the Opinion retained doth, as I humbly conceive, account only for Two,) yet it did *not satisfy*, (Mr. Nye adds, with so obvious Facility,) but I think, with Submission, not at all, for the *Relations* of *Father* and *Son* therein; so in effect they seem to have denied God his due Character, and to have chosen rather to lop off the Power of God from their Idea of him, than not to retain a Mystery which was entirely their own, not having

ving any real Foundation either in Reason or Scripture: This I say they seem to have done in effect, not charging them with any wicked or wilful Design herein. And I cease now to wonder, why a certain learned Divine called some of the more elaborate Composures, an Eternal Contention and tedious *Chicane* about the Trinity.

But is it certain that this Notion of St. *Austin* accounts only for Two Personalities in God? Doth not *Intellectus*, or unbegotten *Wisdom*, (which is supposed to be the Signification of *Intellectus*,) and *begotten Wisdom* and *Self-Love* make Three? It sounds as if it did; but it may as well make *Four*, if *Self-Love* be in like Manner distinguished into Begotten and Unbegotten *Self-Love*; and there is as much Reason for the one, as the other. I say as much Reason; but in truth, there is Reason for neither. Let us try else by the famous *Mersennus*'s Description of this Trinity; "*Pater est origo Intellectus quo se perfecte intelligit & voluntatis etiam mediante intellectu*," and let us first see Mr. *Nye*'s Analysis of these Words, as it relates to *Intellectus*.

1. *Origo Intellectus*, the Father is Original Wisdom.

2. *In-*

2. *Intellectus quo se perfecte intelligit*, the Father is the Original or Cause of that Wisdom whereby he knows himself.

That God is *not* the Cause of his own Wisdom will be shewn by and by; he is indeed the *Object* of it, but not the Cause. In the mean Time, I would fain understand what is meant by this Distinction; for the first Part of the Analysis doth not seem to be *Mersennus's*; the second Part of it literally expresses the Whole of him as to Intellect: But if it be intended to distinguish the *Power* of Understanding, from the *Act* of Understanding, (as it seems*) or whatever his Meaning is, * Nye on yet the *same* Distinction, be it what it the Unit. will, is as applicable to *Will* or *Love*, as ^{p. 22.} to *Knowledge* or Understanding, for he also says "*Pater est Origo voluntatis etiam*" and to make it the plainer, let us add, *quâ se amat*; so then as it stands analysed as to Understanding, let us in the same Manner analyse it as to Will.

1. *Origo Voluntatis*; God is Original Will or Love.

2. *Voluntatis quâ se amat*; He is the Original or Cause of that Love whereby he loves himself.

So then if this be a real Distinction, it accounts for four Personalities in God, it

being as sensible and as warrantable to say Unbegotten and Begotten Will or Love, as to say Begotten and Unbegotten Wisdom or Knowledge; they are both Acts of the Mind, endued with a Capacity or Power of knowing and loving; so if *Wisdom* be thereby *two* Personalities or Distinctions in God, so is *Love* too; if *One* be generated by Mind, so is the *Other* also. And then there will be four Personalities in Mind; *otherwise but two*. But I apprehend *Mind* to be as ample a Description of God as *Spirit* is; and in *that* Sense is *the One Person* of God, not a Personality only: For I observe that what St. *Austin* calls *Mens, notitia, amor*, Calvin calls *Deus, sapientia, virtus*, and *Mersennus*, *Pater, Intellectus, Voluntas*. Now in each of these, *Mens, Deus*, and *Pater*, ought, as I conceive, severally to bear and import the same implicit Account of God, the *other two* only Personalities. And *One* of the *Three* Grand Attributes or Personalities in God, even Almighty *Active-vital-Power*, is really omitted by all *Three* of them: *Add* then *this* Personality of Power to the *other Two* of Wisdom and Love, and the Philosophical Trinity is compleat, and adequate to the Scripture Notions of God, *exclusive* of the *Mystical* Sense of *Father* and *Son*; the general and obvious Sense
of

of the Father in Scripture being (a) the ^{(a) Mat. ii. 10.} common Father of all Mankind, and more particularly of Jesus Christ his Son (b) ^{(b) Gal. iv. 4.} made of a Woman, a Virgin (c) over- ^{(c) Luke i. 35.} shadowed by the Power of the Highest, and that which was begotten in her by the Holy Spirit, *immediately, sine viri concubitu*, by God himself (d), was therefore ^{(d) Mat. i. 20.} called the Son of God.

It is observed already that the Word *Person* is borrowed from vulgar Speech, and adapted and appropriated to a peculiar Theological Sense, in Explication of the Trinity, as other Sciences appropriate Words to their Mysteries. But yet I humbly offer, that the Word *Person*, and even *Trinity* it self, in as much as *neither* of them are Scripture Words, so neither are they *so* Theological or Peculiar to the Deity, but may be also very properly applied to and predicated of *every Soul, Mind and Spirit*; which being made after the *Likeness* of God, of *Original Mind*, which is the Pattern or *Idea* of all Minds, may claim a Likeness to its *Original*, even in a Trinity of Persons; but I propose this with great Reverence to the Divinity, not as an Objection to the Trinity of Personalities in God, but as a Confirmation and * Proof

* Si Deum vis nōsse, prius teipsum nosce.

Nye on
the Unity
p. 61.

of it, which it seems also was St. *Austin's* chief Argument for it, and the Subject of six or seven Books, *De Trinitate*, and as the most sure Proof of it from the Book of *Genesis*. And I add, as having the *same* Object both of Knowledge and of Love, which are *internal Qualities, Modes, or Personal Characters*, where ever they are found, and even in the *Soul* of Man: For in *Man* (I crave St. *Austin's* Leave to say) it will not be proper to call his Knowledge, the Knowledge of himself, as he does, *but the Knowledge of his God*; nor yet his Love, the Love of himself, but the *Love of his God*; both which are nevertheless *internal* in us, who are *intimately* united to God, who is the *Place* of Souls, and who, without doubt, is the sole and proper *Object* of *Mind* in general, and of *our Minds* in particular, both of our *Knowledge*, and of our *Love*, yea, and of our *Worship* too, that is, of our *internal* and *external* Worship, for *Love* is the *internal* Worship, of the Soul. And accordingly we are commanded not only to love God with all our Heart, with all our Soul, and with all our Mind, but to worship him, and *him only*; for that he only is *lovely*, he is our *solum Bonum*, our *only Good*, and therefore called God.

But here are but two Personalities of the Soul yet accounted for, the other is

Fa-

Facultas agendi, and answers to that of Power in God, even to active Power or Life, or vital Activity, for we *live*, and *move*, and *are* in God; he is the sole *inward* Principle of our *Life*, *Motion*, and *Being*, as also the Object of our Love and Understanding; take them all together, there are in the Soul three Faculties, to *know*, to *will*, and to *do*; these Three are Modes or Distinctions in the Soul, and yet the Soul at Unity in it self too.

Anima { *Agens seu vivens in Deo,*
Intelligens Deum,
Amans Deum.

Answerable to the Three Personalities in God.

Deus { *Omnipotens seu actualiter vivens*
se se Intellegens (ex se
se se Amans.

And as you may discourse implicitly or explicitly of God, implicitly as of one Person, explicitly as of Three Persons, so also may you discourse of the Soul of Man either implicitly or explicitly, as of One Person, or as of Three Persons. And this is a full and plain Manifestation of the *Philosophy* of the *Trinity* both in *God* and *Man*: *Man* being made in the Likeness of *God*, is himself a Proof both of the

the *Unity* and of the *Trinity* of the God that made him, and the best Proof thereof that Revelation has afforded us: But *Reason* is also the *Voice* of God, and the Evidence of Reason doth herein *equal* at least, if not *exceed* that of Revelation.

But the Trinity, which is commonly opposed, is not the Philosophical Trinity; but a Trinity, which supposes that there are *three Persons* in God, according to the *Vulgar Sense* of the Word *Person*; whereas in *that* Sense, God is really but *one Person, one Mind, one Being, one Spirit*: And it is observable also, that Mr. Nye teaches that there are not *three Persons* in God, but three *Personalities*, or personal Distinctions; and which, if not joyned to *God*, that is, to his Essence or Mind, they are to be understood still as *Personalities* only, *not* as *Persons*, but yet God may be partially, and inadequately considered, with each of these *Personalities*, as a *Person*; and, being thus three times partially considered, he is as three *Persons*, and so each particular *Personality*, Character, Property, Mode of subsisting, or Attribute may be, and is by Inadvertency, but *not without* Impropriety also, called a *Person*, and so three *Persons* in one God. But however defective and improper way of speaking this may be, yet if it be rightly meant, and understood, all is well.

But

Nye on
the Trin.
p. 26.

Nye on
the Unit.
p. 85.

But who be they that understand it? The Populace none of them do; and the disputing Doctors, for the Generality, mistake it, even those on both Sides of the Question: And those that don't mistake it, yet have been unfortunate in treating of it, so as not to be understood; whereby it seems they have no clear Notion of it: And they also treat of it as a *revealed Mystery*, and as *above Reason*, and so not to be comprehended by Reason. Whereas it is manifest, that the real Trinity is a Matter of *Reason* and *Philosophy*; and though it be, *agreeable* to Scripture, which declares, "*That God is,*" and "*That he is Wisdom,*" and "*That he is Love;*" which, by reasonable *Construction*, may be interpreted, *sui Notitia*, Self-Knowledge, *sui Amor*, Self-Love, or Complacence; yet this is not revealed as a Mystery, and as a Matter either not discoverable; or not intelligible by *Reason*, or as *above Reason*: And far is it from being *contrary* to Reason; for it is the very Dictate of Reason, and is *demonstrable* by Reason, and yet *agreeable* to Scripture, and is *the Trinity* in Substance *so far as it goes*, that I contend for in my Appendix, S. 8. and which is *intended* by the Church of *England*, and by all the Churches in the World. Oh! that it had been so expressed too! Unhappy, Oh!

unhappy Christians! that are taught, not in an unknown Tongue, but in an *unknown Meaning*, which is as an unknown Tongue. And now I pray read the 14th Chapter of St. *Paul's* First Epistle to the *Corinthians*, which I do hereby make, and pray that the same may be taken and deemed as Part of this *Preface*.

But as this is not revealed, either as a *Trinity*, or as a *Mystery*, so neither is there any *Mystery* in it; neither was it revealed by our Saviour or his Apostles to the *Jews*, to whom the Gospel was first preached, and in its full Extent too, without doubt; and therefore this most worthy Author chuses to call it the Trinity of St. *John* and St. *Paul*, as was before remarked; inasmuch as St. *Paul* being bred at the Feet of *Gamaliel*, and his particular Commission leading him to the Conversation of the *Gentile* Philosophers, with whom he frequently disputed; and St. *John* in his advanced Years becoming also very Learned, they might therefore have in their Writings Regard to the then modern Philosophical Disputes; and St. *John* more particularly by a Preface to his Gospel; the first five Verses whereof are a System of Philosophical Divinity, not so much as hinted at, in either of the other three Gospels, which yet were and are a compleat History of the Messiah, and

and a Revelation of the whole Will of God to the *Jews*. But St. *John's* Gospel was after the Rejection of the *Jews*, and the Destruction of *Jerusalem*, (as was before observed,) which was the grand Judgment upon the *Jews*, for rejecting the *Messiah* and the Gospel; but *not* for rejecting the *Trinity*, for that *was not part* of the Gospel wrote and preached unto them; and yet the Form of Baptism was instituted by our Saviour himself, and was fully preached to the *Jews*, but imports no more than as in my Appendix, Sect. the 6th; but I prefer Mr. *Nye's* Paraphrase of it before my own, and shall therefore recite it, *viz.* “ I baptize thee
“ into the Acknowledgement, Obedience,
“ and Direction of God, as the universal
“ Father; of Jesus Christ the Son of God,
“ as the *Messiah* and Mediator, sent to
“ direct us in the true Way to Heaven;
“ and of that Spiration or Inspiration of
“ God, by which he exciteth us to Good,
“ and enables us therein: And St. *Paul's* *Blessing* too bears the same and no other Sense or Signification, than as is set forth in the same Section; and *all our Articles* of Faith were summed up by the *Apostles* themselves, and contain all the *Credenda* of a Christian, and are so many Matters of *Fact* only, *not* Philosophy, and are fully proved by the *three* first Gospels. So
then

then he that is baptized into the *Doctrine* of our Saviour and his Apostles, into the *Faith* of a Christian, is *not* baptized into the Faith of a *Trinity* of Persons in God; neither is he thereby, on any Account whatever, required either to abandon, or so much as to *suspend* his Reason, or to believe any Thing *above* his Reason: But yet if he makes a right Use of his rational and natural Faculties, and listens to this *Voice* of God, called *Reason*, that will certainly manifest to him both the *Divinity* and the *Trinity* therein, the same being meerly *rational* and *philosophical*, and *not mysterious*, but as evident and certain in Philosophy, as it can be made by any the most express Revelation. And Mr. Nye therefore justly complains, that the ordinary controversial Writers have so mistaken themselves, as to *give Occasion* to People to misunderstand the Doctrine and Faith of the Church; and have *urged* such Scripture Texts as, in Truth, are *not* to the Purpose, and *which, if allowed as Proofs, prove Tritheism* it self; and St. *Austin* also censured the Writers in his Days for the self-same Fault.

Nye on
the Unit.
p. 61.

And now as the true Notion of the Trinity is already stated, let us see what the *Mystery* of it is, and how it was introduced into the Church; for the Trinity

ty it self, free of all Mystery, is stated by Reason, and so owned and accepted by all the Divinity-Chairs and Churches in the World, as Mr. Nye declares with great Assurance, even to the *sitting Synod* of our National Church; and calls upon his Opponents, or any Body else, to shew that his Explication is *more* or *less*, or *otherwise* than the Church teaches; and that what we call the Apostles Creed was really *composed* by *them*, or some of them, and is the only *Creed* required in *Baptism*, not only by our own Church, as I had before observed, but by all the Churches in the World; and I give great Credit to him.

And I do conceive it to be Matter of general Joy and Thanksgiving, that God Almighty hath been so manifestly faithful and just to his Word and Promise, as not to suffer even the Gates of Hell to have the Ascendant of his one Catholick Church, so as at any Time to supersede the Primitive Apostolical Faith in any one Point; but that every Christian, in every particular Christian Church, is, and hath been, from the Beginning of Christianity to this Day, baptized into one and the same Catholick Church, into one and the same Catholick Faith, the self-same Creed, at first used by the Apostles themselves, and which is a Summary of the
Facts

Facts contained in the Gospel, and is still received and retained by all Churches and Christians whatsoever. So that notwithstanding the multiplied and perplexed Constructions and Interpretations which have been from Time to Time offered and contended for, yet we are all Members of one and the same Catholick Church, and are all baptized into one and the same Christian Faith; whereby it appears that the Christian Church is more at Unity in it self, than Men are generally aware of. And it is a great Comfort and Consolation to my self in particular, that being baptized into that Creed, and assuredly believing every Article thereof, *I am a sound Member of the Catholick Church of Christ*, and of the Church of England in particular, notwithstanding that some great and learned Churchmen *hold us in hand*, That he that don't believe the Trinity, in their Sense and Explanation of it, is *not a Christian*. Whereas I now find, as being well informed thereof by the Writings of this renowned Author, that the *Belief of the Trinity*, even in the true Sense of it, is *no Part of the Faith, whereunto a Christian is baptized*; so that not to believe it, is not a Renunciation of Baptism, for it is a Matter of *Reason* and Philosophy, not of *Faith* and Revelation; yet in no Manner contrary to the Apostles Doctrine,

Doctrine, but occasionally, (in the Writings of St. *John* and of St. *Paul*,) and it may be also sufficiently and effectually affirmed by, and to be gathered and collected from them. But yet I do humbly conceive, that if there had been *no Plato*, there had been *no Notion* of a Trinity intermixed with the Catholick Faith: Hear what the learned *Petavius* says, as he stands quoted and approved by Mr. *Baxter*, in his *Method. Theol.* * p. 95. *Non negandum est primorum seculorum Patres plurimos nimium Platonizasse; Et ego is non sum, qui omnia eorum dicta de Trinitate defendam: Neque ex Antiquorum Reverentia aliquid non sanum in rebus Theologicis recipiendum vellem.* And to this I add, that altho' *Plato* the Philosopher was almost right in his Opinion of the three Grand Principles in God, which, as I take it, he call'd Νῆς, Λόγος or Σοφία, and Ψυχὴ, yet he and his Followers, the *Stoicks*, the *Gnosticks*, and even the Fathers, were all so unsettled and uncertain in their Expressions, that it was not always easy to distinguish their three Principles from three Gods. That they were so, I learn from Mr. *Nye*; but that the Fathers particularly were so, I learn more fully from Mr. *Baxter*, by

* Note, That tho' Mr. *Baxter* was a known Dissenter, yet this Book hath the Bishop of London's Imprimatur to it.

reading his Recital of their several Opinions. And he also himself thus observes, *p. 98. Et notandum & valde dolendum* Gregor. Nyssenum Cyrillum Alexand. Maximum Martyrem, Theodorum Abucaram, Theorianum, imo Johan. Damascenum, *inter Divinas Personas specifi- cam tantum Naturæ Unitatem videre aliquando asserere, qualis est inter Petrum, Paulum & Johannem, quos itidem non tres Nomines (quia ejusdem speciei) Dictos vel- lent sed unicum, ne tres Deos fingere dicerentur. Sin autem hæc serio tenebant, non video quomodo Tritheitarum ipsi nomen juste evadant; & ita quando a Principio- rum Trinitate primo discessum est, in ex- tremam Tritheitarum Opinionem Com- plures incurrerant.* But St. Austin was the first happy Man that reduced all their Opinions to this one Form of Speech, *Intel- lectus, sui Notitia, sui Amor*, as was ob- served before, and which hath ever since been retained by all Christian Churches, and is the Doctrine of the Church of *Eng- land* to this Day; which yet I own I never knew or perceived, tho' I conversed only with the Orthodox, until Mr. Nye's Books have now at length, by the Grace of God, so opened mine Eyes, that I am in great Measure convinced, that those other Au- thors, whom I had before consulted, mean the same Thing, and are upon the same
Foot,

Foot, Sense, and Bottom; but that their Endeavour to support and prove this Philosophick Trinity by Scripture Texts, which are *non ad rem*, and therefore ill applied, hath run them into the Borders of *Tritheism*, even as the Fathers before. But when they find themselves thus run aground, and sinking over Head and Ears into known Error, which they themselves utterly abhor, they stand aghast, and even tremble at the Consequences of their own Proofs and Arguments; and then all Hands aloft, and they cry out, Oh! but it is mysterious, it is unconceivable; the Primitive Christians, they say, were one and all of this Opinion, that it is indeed above Reason, but yet it is most certainly true, whether it be possible or intelligible, or not; and that he is no Christian that don't believe it; and thus they force it upon themselves and others.

But to the Question proposed: What is the *Mystery* of the Trinity? And upon what is it founded? What is the *mystical Sense* that is put upon this Notion of the Trinity? And what *Analogy* is there to support it? For if *that* should fail, as perhaps it may, there will then be no Reason left to retain the Mystical and Figurative Sense built thereupon, when it shall appear there is *no Analogy* to build upon. Now as to this, it is supposed that God's *Know-*
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ledge

ledge of himself is *generated* or begotten by him, and being so generated or begotten, the Myſtick Divines uſed therefore to call it *Proles*, or *Progenies Dei*, the *Offspring* of God, the better to explain it, as they fancied; and this being adjudged a *Perſonality* in the Deity, and commonly eſteemed the Second, they were hereby in their myſtical Way of ſpeaking, by Analogy, or remote Likeneſs to Things natural, induced to call it *the Son of God*; and in Conſequence of that they called *God himſelf*, or, as ſome will have it, unbegotten Wiſdom, *God the Father*, but by Analogy ſtill; that is to ſay, the *Father of begotten Wiſdom*, which they had before fancied to be the *Offspring of unbegotten Wiſdom*: And then *God's Love* of himſelf being founded upon God's Knowledge of himſelf, as his own Good, and being joyned with the Eſſence of God, was called and deemed a *Third Perſon* in the Trinity, *proceeding* from *their* myſtical Father and Son, to wit, their other two Perſonalities. And thus was the *Mystery of the Trinity* conceived and conſummated, which has made ſo much Noiſe and Buſtle in the World, and, with Submiſſion, hath confounded many a good Chriſtian. Now as to *God's Love* of himſelf, as his own Good, it is moſt certainly in *order of Thinking* well grounded upon the Knowledge of himſelf: *Bonum apparens*

parens being the Object of Love, and so well adjudged it may be to be proceeding from it, or depending upon it; and therefore the Analogy *as to that* may hold good in *Part*; that the Love of God, as in God, is *Spirit, Ghoust, or Spiration* proceeding from, or rather upon the Knowledge of *himself*, as his *own Good*. So then the Question will be reduced to this, whether "God's *Knowledge* of himself be begotten or not? or, whether there is or can be any such thing as begotten Wisdom or Knowledge, to Analogize upon"? And in answer to it, I humbly offer to Consideration, that *to know* is to *see*, or to *perceive*, which is the *formal* Perfection of a *Mind*, even of *original uncreated Mind*; and that of necessity there must be an *Object*, at least *equally original*, to be seen or to be perceived, which may be called the *objective* Perfection of Mind, and *being seen or known*, is *Knowledge or Wisdom*: But the Mind can by no Means be supposed to beget its own Object, without which there can be no Perception or Knowledge, and the very Perception of which is Knowledge; because the Object of *Mind*, in order of Knowing or Thinking, must not only be, but it must be *intelligible* before it can be understood, seen, or perceived, or known, or so much as thought of; and

there can be *no Mind, no Knowledge* of any Kind, without an intelligible Object, not so much as a *Power* of knowing, if there were *no Object knowable*, or to be known; so that the Object to be seen or known, hath the *Priority* of *Presupposition* before seeing or knowing, and even before the *Mind* that sees or knows it, and so cannot be deemed the Effect or Offspring, *Proles* or *Progenies* of Mind, or Intellect, as its *Cause* or *Parent*. Let us therefore again consider, that *Quicquid est præter Deum, a Deo est. Suarez Metap.* quoted by Mr. Norris; and the Sense of it thus rendered by him, That God is the Cause of whatever is besides himself; or whatever is, is either God, or the Effect of God; wherein it is virtually and consequentially contained, That what is God is not the Effect of God; but Θεός ἦν ὁ λόγος & Wisdom is God, therefore Wisdom is not the Effect of God; and if Wisdom were the Effect of God, then God antecedently to that Effect, must have been ἀλογος or *unintelligent*, which to suppose is *Blasphemy*. Besides, if Wisdom is the Effect of God, yet it must be supposed to have been effected *Deo volente*. What then was the Rule and Measure of his Will? Is not the Will of God always conducted by Wisdom, and founded upon Knowledge? How could

could that be, before Wisdom was effected? He must then have acted in the Darkeness of Ignorance to beget Knowledge: Moreover this makes the *Wisdom* of God derivative *from* and dependent upon the *Will* of God; whereas all acknowledge (and the *mystical Trinity is built upon it*) that the *Will is derivative* from and dependent upon *Wisdom*; so *Mersennus*: "*Origo voluntatis etiam mediante Intellectu.*" So then God's *Knowledge* being the Knowledge of himself, as his own Object, (for he only is a perfect Object) and *his Love* being the Love of himself, as his own apparent Good, (for he only is Good) they could neither of them be the *Effect of God*, unless God may be supposed to have *produced* himself, and to have been antecedently to that Production *without Knowledge*, and *without Love*; because there can be no Supposition of any thing knowable, antecedent to such Production, if *Wisdom* and *Love* were so effected, if they were *only the Effect* of God and *not God*. *Deus est amor*, 1st Epist. of *John*, Chap. iv. 8, 16. whereby it is abundantly *evident* that there is no Ground, Foundation, or *Analogy*, to build the *mystical* Sense of *Father* and *Son* upon, and *so no such Mystery in the Deity*, notwithstanding the Harangue of Ages, and the

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continued Zeal of the Learned in proposing and defending the same; and, it may be, misguided by some hidden Mixture of Pride, in soaring above the common Understanding of Mankind. But yet I don't hereby deny, but do *freely own*, that the Philosophy of the *Trinity* remains still, and the *Personalities, Attributes, Modes, and Properties* as before stated; but I say there can be *no such mystical Sense* of *Father and Son*, as hath been fancied, built upon it; there being really no Foundation for any such like Sense, no manner of *Analogy*; because *all Wisdom is God*, and is *unbegotten*, and *not the Effect of God or Mind*: And because the Object of Knowledge must be *presupposed in Order* of Nature and Conception, not only before *actual Knowledge*, but even before the *Power* of Knowing, before *Mind* it self, which cannot be so much as supposed without such Power; for the Object of Knowledge don't depend upon the Understanding, but is a Perfection of the Understanding, and being perceived is Knowledge. So it *seems* to me by the Gleanings of Philosophy, which I have picked up here and there from Mr. Norris, and do hope the same are rightly applied; and I would be better informed, if it be not so in Truth, for to use the Word *Person* in a proper Sense; *Quæstoris Personam gero, non oppugnatoris.*

I would take notice that Mr. *Nye*, arguing against an Heresy which he calls *Apollinarian*, who held, it seems, that Christ had no human Soul, but was only a divine Being assuming Flesh. He thus forms his Argument: "Nor could he be
 " so often called the *Man* Jesus Christ, if
 " he had not an human Soul as well as
 " Body; for God incarnate is not a *Man*,
 " but God only; a Soul only Incarnate is
 " a *Man*; God assuming a Soul as well
 " as Body is God-*Man*." Thus far Mr. *Nye*; and I assent entirely to the first of these three Propositions, "That God incarnate would not be a *Man*, but God
 " only;" and to the second also I assent, "That only a Soul incarnate is a *Man*;" but I crave leave to distinguish between a sinful and a sinless Soul, and say, "that only a *sinful* Soul incarnate is a *Man*;" and "that only a *sinless* Soul incarnate
 " is also a *Man*, or like unto *Man*, in all
 " Things Sin only excepted;" and in lieu of the third Proposition, I would say, "that
 " when God tabernacled in the Ark in the
 " Days of *Moses*, it was an *Ark* still,
 " tho' God dwelt therein, and that Ark
 " was a *Type* of Christ; and as God in
 " those Days revealed and exhibited himself
 " unto Men, in and from that Ark, so in
 " these later Days, he hath spoken unto
 " us in and by the *Man* Christ Jesus,
 the

Sincere
Thoughts
p. 16.

“ the *Antitype* of that Ark, in whom God
 “ also *tabernacled*, and who was still the
 “ *Man Christ Jesus, tho’ God dwelt in him*
 “ *bodily*.” For as there is not the least men-
 tion in Scripture, that I know of, of ta-
 king the Manhood or Soul of Christ in-
 to God; so such an Union or Assumption
 would have swallowed up the Humanity,
 and given Countenance to the *Apollina-*
rian Principles. Or “ if it were possible,
 “ but to suppose the human Soul substi-
 “ ing in such an Union, would *God-Man*,
 “ or *God and Man*, thus united into one
 “ Person, be *like unto Man in all Things*,
 “ *Sin only excepted*?” Sure it is *obvious*
 that he would not: And therefore, that was
 one of the Questions which I put to Dr.
Waterland; and this Reasoning supports
 it. For although Mr. Nye hath given me
 very great Light into the Doctrine of the
 Churches, as to the Trinity, and the
 whole History and Mystery thereof, and
 upon Occasion whereof, I have made
 some Remarks, not altogether imperti-
 nent, as I conceive; “ nor with any *other*
 “ *Purpose*, or Intention of Mind, but on-
 “ ly *to find out Truth*, and the right Way
 “ to Heaven”; and my Solitude herein
 is, I hope, the more excusable, when it
 is duly considered how few there be that
 find it. Yet as to the Divinity of our E-
 ver-blessed Saviour, I don’t see that his
 Man-

Manner of explaining of it goes any farther than what I have owned and admitted; *to wit*, That the *Logos*, as God, inadequately considered, *tabernacled* in him, and I add, by St. *Paul's* Authority, as the *Anti-type* of the Mercy-Seat, whereby he was indeed the *Ἰλαστήριον*, the *Mercy-seat*: The Text goes *no* farther; it don't say that he was God, *but the Mercy-seat* of God; and his Blood was the *Ἰλασμός* the *Propitiation* by *him offered*, the *Object of our Faith*, and *accepted by God*. And I do not think my self *more nice than needful*, in keeping up to the Words of Scripture. "the *Man Christ Jesus in whom the Fulness of the Godhead dwelt*;" and the rather, *because* Mr. Nye teaches, that *that is all that is meant*, by the *Church*, by *Incarnation* and *God-man*: And if that Scripture Phrase *does leave* him in the *Rank* of a Prophet, (as he seems to think *p. 177.* it does) I think (for that very Reason) it is *not* fit to *vary* the Scripture Phrase, for any other Phrase, that doth not so leave him; because that is *varying the Sense*, as well as the Phrase. Upon the whole Matter, the Doubts and Questions put by me to Dr. *Waterland*, are neither admitted, nor yet answered; but "*Prejudice*, and *studium partium*, is an invincible Mischief; it leaves no Place

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" for

Nye on
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p. 16.

“ for Admission of *Truth*, that brings a-
 “ ny Disadvantage to the Side: That’s
 “ the Rule which they examine all by.
 “ Will so many Rents of the Church,
 “ as we see ready to sink it, never
 “ make us wiser? ” *Mede’s Works, p.*
 833.

*Maxima Pars studiorum, est studi-
 um Partium.*

Hampton,
 1721.



LETTER



LETTER I.

To the Reverend

DANIEL WATERLAND,

Doctor in Divinity, Master
of *Magdalen* College in
Cambridge.



AY it please you, *Reverend*
Sir, to receive the humble
Address of an Ideot, who,
labouring under the Difficul-
ty of an Opinion, not gene-
rally received, and finding no Benefit by
private Applications, and having, with
great *Sincerity*, penned down my own
Thoughts, and the Reasons and Scripture
whereon I found them, did, for the * Ends * p. 79.
and Purposes therein set forth, publish the

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same:

same: But the World being so full of Pamphlets, I have not obtained those Ends. I do therefore ask the Favour of your Perusal of them; and have for that Purpose, *inclosed them* herein, and freely *submit* them to *your* superior Judgment; humbly craving your Thoughts thereupon; but more *especially* upon St. Paul's *Discourse* with the *Athenian* Philosophers, *Acts* xvii. which I lay much Stress upon†, deeming it an *absolute* Determination, that God *only*, and not Jesus Christ, is *entitled to our whole Worship*: And your Answer to this Question, “Whether Jesus Christ, as God-man, or on any *other* Principle or Supposition, than as “in the *Appendix, Sect. 9.* can be truly “and with good Sense, said to be Man, “or like unto Man in all Things, Sin “only excepted:” Which seem to me plainly to import, that there is *no* manner of *difference* between him and a mere Man, saving, that he is *not a Sinner*.

I also presume, Sir, to lay before you a Copy of another Paper drawn out for my own Satisfaction, and, according to my best Apprehensions of the Matter, which I call *a State of the Trinitarian Controversy*. This I likewise submit to you, being willing to lay my whole Mind open before you at once.

And

And upon reading of your Books, I have, in Imitation of you, wrote a short *Paraphrase* on the *first Five Verses* of St. *John's* Gospel; wherein I take the Liberty to state the $\lambda\omicron\gamma\textcircled{C}$ as an *Attribute* of God, and as plainly appearing to be so from the original Text, according to the * Account given of it in the *Appendix to my sincere Thoughts*, Sect. I. The other Propositions therein contained will, I think, manifestly appear to be true, by clear and evident *Demonstration*, if recourse be had to Mr. Norris his *Ideal World*; which will be, I presume, of sufficient Weight to support this *Paraphrase*, as to the Doctrine of Ideas. And I therefore humbly offer it, with my other Papers, as a *Fourth Scheme*; so that it may not be necessary that *One of the Three*, by you mentioned, † be the true One: For this, I think, differs from them, and is now in Judgment before you. And I take it, that these *Five Verses* are the Foundation of every Scheme, and that they will respectively stand or fall, as they shall appear to agree or disagree with the true Sense and Meaning of this Evangelist.

* See also my Letter, 21 Decemb. and the Remarks annexed thereunto, N^o. 1. N^o. 2.

† Preface to Dr. Waterland's Sermons.

The PARAPHRASE.

John i. 1.

“ In the Beginning was Reason or
 “ Wisdom.

“ And Reason or Wisdom was with
 “ God.

“ For God never was *ἀλογος*, but he
 “ always was Reason or Wisdom. It
 “ was his *original*, eternal Attribute, and
 “ of his Essence and Substance; and
 “ without which he could not have been
 “ God, it being *included* in the Idea of
 “ God, and there being *no Notion* of
 “ God without it.

Ver. 2.

“ This same Reason or Wisdom (as I
 “ was saying) was in the Beginning with
 “ God, or in God.

Ver. 3.

“ And by, or in, or according to it,
 “ as in and by an Exemplar or common
 “ Pattern, Rule or Measure, were all
 “ Things made; and without this com-
 “ mon Pattern was not any thing made,
 “ *nor could* any thing have been made.

Ver. 4.

“ The living Forms, the Original, the
 “ Eternal Ideas of all Things, that were
 “ made, were in it.

“ And those Ideas were the Light of
 “ Men, who see not Things as they are
 “ *in rerum Naturâ*, but their eternal
 “ Ideas, existing in this substantial, ma-
 “ nifold and multiform Wisdom of God.

Ver. 5.

“ And thus it is and was from the
 “ Creation of the World, although Men
 “ have

“ have been so blind and stupid as not
 “ to apprehend it.

In your Sermon, Sir, upon the U-
 nity of the Godhead you fairly “ *admit*
 “ that the Texts; at first View, seem to
 “ *exclude* all Persons but One; which is
 “ as much, as if you had admitted, that
 “ the first, and natural, and genuine
 “ Sense of the Words, do exclude all
 “ Persons but One”; and your Business
 therefore is, to enquire into *Salvoes*, which
 you have ingeniously excogitated. But
 if it be considered, that “ *Reason* is al-
 “ so *the Voice* of God, as well as Reve-
 “ lation, and *how* loudly, and strongly,
 “ and tenaciously, *Reason proclaims* to
 “ us, that there is *but One* God, that
 “ there can be but One God, and that
 “ without the least Notion or Conception
 “ of more * Persons than One in God”; I
 say, if this be well considered, should it
 not *prevent* our seeking out for *Salvoes*?
 “ to explain the Voice of God in Reve-
 “ lation; when Revelation speaks so
 “ plain and clear, the self same thing,
 “ that Reason, the other Voice of God,
 “ had also plainly dictated to us, even
 “ from the Creation of the World, to this

* I mean, in the vulgar Notion of Persons.

“ Day, without controul, and without
 “ any possibility of Salvo; *and what*
 “ even the Revelations themselves, now
 “ sought to be explained out of their
 “ *primitive* Sense, were all along, for
 “ near 1500 Years before the Death of
 “ *Herod, understood* to say and mean”.
 And I should therefore think *these Texts,*
 in *Conjunction with Reason,* are a full Proof
 against * Personalities; and that *Salvoes*
 ought *rather* to be enquired for in Expla-
 nation of *doubtful* Texts, than of plain
 ones. This I humbly offer to Consider-
 ation. Pardon me, good Sir, for pre-
 suming to offer any thing in Abatement
 of what you have wrote.

I farther offer to Consideration, what I
 think is of very great Weight and Moment,
 and may be deemed a *decisive Determinati-*
on of the Point in Question. For I consider
 “ that when God manifested himself to
 “ the *Israelites,* they had the *Ark* of God,
 “ and in that *Ark* was the *Mercy-seat* be-
 “ tween the Cherubims (*God sitteth be-*
 “ *tween the Cherubims,* says the *Psalmist,*
 “ in allusion to it) and it was called the
 “ *Ark of God's Presence,* and the *Taber-*
 “ *nacle* of Meeting, where God met his
 “ People. And from this *Mercy-seat* he

* N. B. Personalities stand here for Persons in the vulgar
 Sense of the Word.

“ gave Responses to *Moses*, and by him
 “ revealed his Mind and Will to the Peo-
 “ ple of *Israel*; and by touching this
 “ Mercy-Seat *with Blood*, God was pro-
 “ pitiated.” Now if Jesus Christ be the
Anti-type of this Mercy-Seat, and was
 thereby signified, and St. *Paul* bears Wit-
 ness that he was, *Rom. iii. 25.* “ Now
 “ says he, hath God declared Jesus Christ
 “ to be the *Propitiatory* or Mercy-Seat
 “ thro’ Faith in his Blood.” Mr. *Locke*
 chuses to leave out the Words [thro’ Faith]
 according to the *Alexandrine* Copy,
 and reads it *the Mercy-Seat in his own*
Blood. How pat then? How apposite?
How clear and intelligible? are the fe-
 veral Texts, *The Godhead dwelt in him*
bodily: And they shall *call his Name E-*
manuel; which being interpreted is, *God*
with us. The *Logos* & *tabernacled* among
 us (which is Bishop *Tillotson*’s Explanation
 of, The Word was made Flesh, and
 dwelt among us) and *by him* God Almigh-
 ty declared his *whole* Will to Mankind,
 as he did before *in part* from the Mercy-
 Seat to *Moses*, and to the Children of
Israel; for it is plain, that Christ Jesus
 never *did or said* any thing, but by Com-
 mission and Authority from the Father,
 even the Almighty God; “ He came not
 “ to do his own Will, but the Will of him
 “ that sent him, *John vi. 38.* He spake
 G “ not

“ not of himself, but as the Father gave
 “ Commandment, *Joh. xiv. 45. 50.*” The
 Sixty Eighth *Psalms* is explanatory here-
 of: “ When *David* built a Tabernacle for
 “ the Ark, it was that the Lord God
 “ might *dwell among* them, *v. 18.* The
 “ Hill of *Sion* was the Place where God
 “ resolved to fix this Tabernacle, *v. 16.*
 “ Till the Messiah, the *Anti-type thereof*,
 “ should come into the World. And *v.*
 “ 17, the innumerable Hosts of Angels
 “ attended the Divine Majesty then and
 “ there *present* in his *Sanctuary*, as for-
 “ merly upon Mount *Sinai*: And accord-
 “ ingly, *v. 18,* he is said to have ascend-
 “ ed on high; to wit, into the Mount of
 “ *Sion*, and to have led Captivity Cap-
 “ tive,” *viz.* to have given *David* and
 his People *Victory* over all their Enemies;
 even those who, *Psal. lxxvi. 12.* were said
 to ride over their Heads; and when their
 Afflictions were compared to going thro’
 Fire and Water. And by this *Ascension*
 of the *Ark of God’s Presence* is plainly
 signified and foretold, the Ascension of
 the Messiah, the *Exaltation* of the *Anti-*
type of the Mercy-Seat (the Sanctuary of
 God, in which it pleased him to dwell)
 he having first conquered Death and Hell,
 Sin and Satan. And those other Words,
 “ Thou hast received Gifts for Men,”
 signify the Spoils of *David’s* Enemies
 distri-

distributed among his People, and that Distribution an *Emblem* of the rich Gifts, which would be and were afterwards bestowed upon God's People after our Saviour's Resurrection, even *the Gifts of the Holy Spirit of God*. See Dr. *Patrick* upon the Place.

That Christ is the *Anti-type* of the *Mercy-Seat* is also acknowledged by Dr. *Hammond*, who, in Contemplation of the supposed Divinity of Christ, *complains* of the *Difficulty of this Text*, Rom. iii. 25. It recoiled upon him: He teaches, that the *Hebrew* Word, from whence *ἱλαστήριον* is derived, signifies either to cover or to expiate: And, by Way of Parenthesis, introduces *Theophilact* conceiving, that it must either prefigure that our Humane Nature was* a *Covering* to Christ's Divinity, "Or that God *exhibited* and *revealed* himself in Christ, as the *Propitiatory*, the Place, where God *was wont* to exhibit himself peculiarly." And there ends that Parenthesis. The first is *but* a Conceit, and seems bald and mean, and is built upon the Word, as it signifies a Covering only; and yet as mean as it is, is the *only* Thing, for aught I know, that can be devised to *avoid* the Force of the Text. But *the other* is more significant, and founded upon a more noble Signification of the Word; to wit, to

* That I
take to be
the Apol-
linarian
Heresy.

expiate or *propitiate* : But yet *ἱλαστήριον* don't signify *Propitiation* as in our Translation, but *Propitiatory*, (the *Place formerly in which, now*) the *Person, in whom* God exhibited himself to be propitiated. And accordingly Dr. *Hammond* takes it all along in *that Sense*. “ That Jesus
 “ Christ is the *Anti-type* of the *Propitia-*
 “ *tory*, wherein God exhibited himself to
 “ *Moses* and the Children of *Israel*, and
 “ so the *very* *Propitiatory* (thereby ty-
 “ *pified*) by whom God spake to us in
 “ these latter Days, *Heb. i. 1.* and in
 “ whom the Godhead dwelt bodily, and
 “ on whom the Angels descended, and
 “ by whom God gave his Responses to
 “ the World ; shewing himself propitious
 “ to them, demonstrating his Righteous-
 “ ness or Mercy ; that is, says Dr. *Ham-*
 “ *mond*, shewing a Way whereby he will
 “ be propitiated :” Immediately subjoining,
 as the *Condition* on our Part [*by Faith*
in his Blood] and that his Blood is the
immediate Object of our Faith, which *sig-*
nifies to believe in Christ. And I take it,
 there is *nothing meant* by *Faith* in the
New Testament, but to *believe, that Je-*
sus was the Messiah.

Now I humbly offer this, Sir, as a
 Confutation of the Hypostatick Union.

You see how open and free I am ; I
 speak as I think, without Reserve, as
 speak-

speaking to a Man of Ingenuity and Honour, who allows *Freedom* both of thinking, and of arguing, in a *modest Enquiry* Serm. 8. p. 334. after Truth : And would not himself, I dare say, be ashamed to retract any former Opinion, tho' ever so long trained up into it, upon due Conviction. So neither shall I ; and yet perhaps, in the mean Time, you may think me very sanguine, and that the Fool's Bolt is shot.

I have only one little Paper more to lay before you, relating to the plainer Texts of Scripture, touching the *keeping* No. 2. p. 27. of *God's Commandments* ; and the Question arising thereupon, is, " Whether it
 " be proper for, or becoming a Disciple
 " of Christ, to pray *otherwise*, or in any
 " other Manner, *than as Christ taught*
 " *him* ; and whether to direct our Prayers
 " to the Lamb of God and the Son of *Da-*
 " *vid*, be in Obedience to Christ's Com-
 " mandments, without adding or dimi-
 " nishing." The Commandments specified in that Paper being, for aught I see or know, *the only Commandments* given to us by the Christ of God in this Behalf.

Thus have I laid before you, worthy Sir, the great Champion of the Divinity of our Saviour, my *naked Thoughts* thereof ; and if any thing seem *trifling* or *impertinent*, or *insincere*, or *sinfully tenacious*, (which yet I am not in any Manner
conscious

conscious of) please you, Sir, to convince me of it, and *rebuke* me for it. I submit as a *Pupil*, to your *Chastisement*; and, as a *Christian*, to your *spiritual Advice*: “ For I do, with Purity of Heart and “ Mind, seek Truth and Salvation, not “ Vain-glory.” But, as to *Learning*, I am as a meer *School-boy*, and a dull one too I was in 1673; and am now in the 63d Year of my Age. I was bred to the Desk, and about Six Years ago quitted my Employment for Want of Breath to follow it; but since, in my Country Retirement, not willing to be idle, I spend some *few Hours*, now and then, in studying the Scriptures. You see *what Authors* I converse with, neither *Arians* nor *Socinians*, nor any *Dissenters* from the Church of *England*; however it comes to pass, that in this Point I do now *dissent* from it, I can at present only *impute* it to the *Voice* of God, both of *Reason* and of *Scripture*, in Answer to my daily *Prayers*, that God would be pleased to teach me to consider *what he* is, and to give me a *right Judg-ment* therein; which, if it be not *yet* obtained, may now be set right, by your kind Assistance. Having given you, Sir, this short Account of myself, because an utter Stranger to you, I must also acknowledge it bold and presumptuous to give you this Trouble. But if you shall deem it too
great

great a Task upon you, in respect of a *single Soul*, it is in *your own Power* to decline it. I can't demand it : I am only an *humble Suitor*. And whatever you may be pleased to do herein, as on my Account, shall always be gratefully acknowledged, and dutiful Respects paid in such Manner as may become me, and yet not unworthy of you to receive.

I am, *Reverend SIR*,

With great Honour

and Respect to You,

Your most humble Servant,

June 6.
1720.

W. S.



And this, I take to be a *complete* Idea or Notion of God.

This is manifest in us; God hath manifested it unto us, by the *Light* of his own Reason, communicated to our Minds: This we *see*, we *know*, and therefore cannot but *believe*, if we mind the Light within; I mean, if we give *Attention* to it. Rom. i. 19.

And whatever is thus secretly and *inwardly* manifested to us, in our own Minds, is certainly *the Truth*, and will bear no Contradiction: And whatever is offered to us *contrary* to this Light of Reason, altho' it be represented to us as Revelation, and attested by seeming Miracles, yet ought most certainly to be *rejected*. Deut. xiii.

And, I think, it is *generally* admitted, that nothing can or ought to be believed or admitted to be true, or to be the true Sense and Meaning of Scripture or Revelation, which is manifestly *contrary* to Reason; and (as I think) not only God's Reason *as in himself*, but to *our* Reason, that is, to God's Reason, as *communicated* to us; for by that *only* can we judge.

These inward Dictates of Reason are called the *Light of Nature*, and so stand distinguished from Scripture or outward Revelation, whether revealed to us by our Lord and only Saviour *Jesus Christ*, or by his *Apostles* that came after him, or the *Prophets* that were before him.

H

Now

N U M B E R I.

A State of the Trinitarian
CONTROVERSSY.

THE Idea or Notion which I have of God is, That he is One God, One Soul, Mind, or Spirit.

That he Only is, that his Name is, *I am*; that he is *ipsa Entitas* ex se subsistens.

That he is *the* common *Father* of Persons and Things; as having created them by his Almighty Power, he being *ipsa Potestas*, and having all Power in him.

That he *only* is wife, *ipsa Ratio, ipsa Sapientia*; and that accordingly all Things are made in and by, or *according* to Reason or Wisdom, that is, according to their respective *Ideas* eternally existing in the λόγος.

That he only is Good, *solum Bonum sui Communicativum*, which prompted and inclined him to make Persons and Things.

And that he having in him all *Degrees*
of *Being*,

Is *the One eternal Essence* of $\left\{ \begin{array}{l} \text{Power,} \\ \text{Wisdom,} \\ \text{and Good.} \end{array} \right.$
And

And this, I take to be a *complete* Idea or Notion of God.

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H

Now

Now *these* do one and all of them agree unanimously clearly and expressly, in attesting and affirming the *Truths* above *declared*, concerning the Nature of God; frequently pressing, repeating, and inculcating the same into us. And one of the

Ifa. xlv. 8. Prophets expressly urges us to *shew* ourselves *Men*; *reasonable* Men, without doubt he means. And the great Apostle of the *Gentiles* persuades us to offer up our Souls and Bodies to God, as *our reasonable Service*: And as a good *Argument* it is, and so all our Services of God ought to be, and I think no Body will deny it.

Rom. xii. 1.

Thus *Faith* and *Reason* went Hand in Hand from the Beginning of the World, 'till the Time of the Gospel, and I believe for a long Time after; and ought as I think, to have done so to this Day, and to the End of the World.

Q. How and when were they *separated*?

A. When Men first conceived that Jesus Christ, the *Messenger* of the Covenant between God and Man, and the Apostle or Ambassador of God, is God *himself*.

For this not *seeming* reasonable, but rather contrary to Sense and Reason; the Persons thus conceiving, to avoid that seeming Imputation, did alledge and own, that it was indeed *above Reason*, but yet affirmed by Revelation, and that *confirmed* by Miracles.

But

But they proceed to say, that (altho' this same Jesus Christ be the *very God of Israel*, who said, *Thou shalt have no other Gods but me*, yet) he is *also the Son* of that God.

Now it must be *admitted*, that he is the Son of God, as he was begotten by the Holy Spirit, and born of a Virgin; for that it is expressly said in Scripture, that he shall, for *that Reason*, be called the Son of God; and he is also called the *Lord's Christ*, and the *Christ of God*, and the *Son of Man*, and the *First-born*, from the Dead, and is set forth to be *like unto Man in all Things except Sin*.

But this does not come up to what they mean; this doth not suffice them: For they also say, he is of another Nature, *Deus de Deo*, God of God, very God of very God.

They also say, that there is a *Tbird*, proceeding from God and the Son of God: Which they call in English, the *Holy Ghost*.

And that these *Three* are *One God*, *One Essence*, *One Substance*, *One Spirit*.

The Light whereby they would be supposed to see this, is the Light of *Revelation*, not of *Reason*; for they own it is above Reason. But here, altho' they have *discarded Reason*, and adhere only to Revelation, *as to the Truth* of what they say; yet they seek, *by Reason*, to make Sense of it, and to make it intelligible to *reasonable* Creatures.

And in order to that, they say, that these Three, are Three several and distinct *Persons* in the Deity.

But for this, they are told, they have no *express* Scripture.

Yea, say they, we have; for the several *Characters* in Scripture are *personal*.

But supposing that they are; yet, according to *themselves*, God himself is described *in each*, so the *Characters* may be *personal*, and yet not Three Persons.

Hnd here arises much Difference and Debate.

For it is argued against them, that it is impossible, and a *Contradiction* to say, that there are *Three Persons* in *One God*, who is but *One Spirit*.

It is answered, *No*: It is no *Contradiction*: For *Deus est Deitas*, and there may be more Persons than One, in One Nature; for every *Nature*, say they, is *One* and Indivisible: And particularly, Humane Nature is so. *Homo est Humanitas*, and yet there are many Persons in Man; so no *Contradiction*. Right!

Lefly
and Stil-
lingfleet.

But it is not every *Person a Man*? And don't that argue, that every *Person is a God*?

Lefly.

It is answered; That this is indeed a common way of speaking, as to Men; but it is not strictly true, and therefore
not

not allowed of, as to God. *Not true?*
not allowed of! very well!

But don't the rational Humane *Notion* of a Person, include and *imply* a distinct Substance?

And therefore, if in the vulgar Sense Three Persons, Three Gods.

The Consequence is *right*, if the Supposition be true, and if *Reason* be your Guide.

For Reason hath already *told the Truth*, that there is but One God. And Reason can't contradict her self, and she is so stubborn that she will not bear Contradiction; and *therein says*, the Supposition is not true, there are not Three Persons in God.

Therefore says another *Set* of Men, the Persons are only *Nominal* and *Relative* in God, who is One God, One Person really; the Three are only so in a *Classical* and Critical Sense. *Stillingsfleet thus reports it*

But the *Trinitarians* adhere to it, that there are *Three* distinct Persons in the Godhead; and that altho' the other Men of Reason, having first with them set out upon Scripture, as above Reason; yet finding themselves plunged in Reason: the *Sabellians* on one Hand, have been compelled, by their Reasonings, to hold *only* the nominal and relative Distinctions of Persons in the Deity; the *Arians*, I think,

think on the other Hand, are drove into *Tritheism*: The one Sect have in great measure reasoned themselves out of the Trinity, the other out of the Unity. And now the *orthodox Trinitarians*, I so call them, for distinction sake, having also outgone *both* the Lights of *Reason* and *Scripture*, are forced, in Explanation of what (they say) the Scripture teaches, to make their Distinction too (by a strong Imagination perhaps, and Creation of Terms never heard of before, either in Reason or Scripture) and to say, that they being sure by Revelation (they will yet have it so) that there are Three Persons in the Deity, *it must be* (that is, to avoid the Rocks that the *Sabellians* and the *Arians* have already split upon, and to sail safe and clear between them) by way of modal Subsistences, *modal* and yet *real*, not only *nominal* and yet not *Three* Spirits neither. And that the first Person is God both *originally* and *eternal-*

Dr. Pearson.

ly. That the Second is *eternally begotten* of God, and so his Son; that he is God *also*; yet not *originally* God, but by way of *Communication*, which, they say, is a proper Generation. And that the Third (tho' they call him sometimes the *Holy Spirit* by way of Eminency, and at other times *Holy Ghost*, which yet cannot be otherwise expressed either in
Greek

Greek or Latin, but by ἀγιος ὁ πνεύμα, *spiritus sanctus*, and so is a Distinction without a Difference) is *not* what is commonly understood by a Spirit, but is a * *Spiration* from Father and Son, which, they say also, is a proper *Personality*, and incommunicable. Dr. South

Shall we now *attribute* these dark and gloomy Explications to *Reason* or to *Revelation*?

They are ordered as the *Produce* of Reason by Necessity. It can't be otherwise, they say; and for this reason, that there can be no other way of Distinction of Persons conceived in the Deity. And a strong and good Argument it is against *all other* ways of Distinction. But from hence it is *inferred*, that therefore they *must* be so distinguished. But what if the way of Distinction now proposed, be also *inconceivable*! Doth not the same Argument *hold good* also, against this way of Distinction? Yea surely: For they are upon the Topick of Reason only. And some have the Modesty to own, that these Explications are *not Scriptural*, nor Bp. Stillingfleet.
Dr. Gougeon.

N. B. Hereby, and by reduceing Modal Subsistence to a *Modus Subsistendi*, it is plain that the Philosophick Trinity is the Ground of all.

conceivable by human Understanding, and that the *Notion* or Idea which we have of God, is full and *compleat* without them.

But what is become of the *Socinians* all this while? Have they no part in this Controversy? Or is any particular Favour intended, in not mentioning of them? No. They did not happen to fall into the right Line of the Discourse. It might indeed have been said, that they are of a *different* Opinion from the several Sects above-mentioned, if they do (as is sometimes alledged) believe that our Lord Jesus Christ is a *meer Man*. And in such Case, I do suppose them to be mistaken therein, for that a *meer Man* is a *Sinner*; and according to the ancient Doctrine of Pre-existence, is a *sinning Angel*, degraded into a Man, with a possibility of Salvation upon Terms: But so our Saviour *was not*; he was indeed *like* unto Man, in *omnibus*, Sin only excepted; but so he *may have been* a glorified Angel, a spotless Angel, and yet by voluntary Degradation become Man; so far a Man or like unto Man, as it is possible for one that is not a Sinner to be, to wit, in *the Likeness of sinful Flesh*. But in either of these Cases, whether as put by me, or supposed to be believed by the *Socinians*, it *cannot but be Idolatry* to worship him as God, as it is supposed they do. And therefore

I *distinguish* myself from them, and the other Sects above mentioned, and from all Dæmon Worship, and from all Schemes of Inferiour and Superior Deities, professing myself to be *Christianus non Christianicola*, as may appear by my Tract entitled, *The Sincere Thoughts of a private Christian, &c.* whereunto I refer.

Soli Deo Gloria

Here I had concluded: But on writing the Doxology, I thought this Question might be asked me, *Art thou then a Deist?* Yea, I am, according to the genuine Meaning of the Word, and as it stands in Contradistinction to an *Atheist*, and as all our Fathers were; but as that *Mord* is now used in *another Sense*, and applied to those, if any such there be, who deny all *revealed* Religion, I do loudly declare, That *I own* the Revelations both of the Law and the Gospel, and read them diligently as my Guide unto Salvation. I own and believe all the Articles of the Christian Apostolical Faith, and that there is no other Way of Salvation, *but to know the only true God and Jesus Christ whom he hath sent*; and that as this Faith ^{John. xvii. 3.} or Knowledge will not be available to Salvation, *without* Repentance and Amendment of Life, so neither will *Morality*

Mat. v, ult. *lity save a Man without this Faith. We are indeed commanded to be perfect as our Father which is in Heaven is perfect: but we cannot attain to it: So Thanks be to God, that, tho' the Gospel requires it as a Law or Rule of Life, yet it requires it not as a Covenant or Condition of Salvation, which God Almighty freely bestows upon us δωρεάν, gratis, by his Grace and Favour, through the Redemption which is in Jesus Christ, who hath redeemed us from Sin and Satan unto God: And whom God hath set forth to be the Mercy-Seat in his own Blood: And by Faith in his Blood I hope to be saved; yet not as a Solifidian; I have already warded against that. I will only add, that every one that believeth this short and plain Matter of Fact, to wit, that Jesus is the Christ, is born of God: Which is the Sum Total of Faith required by the Gospel*, and will be the*

Rom.iii. 24. *ly bestows upon us δωρεάν, gratis, by his Grace and Favour, through the Redemption which is in Jesus Christ, who*
 Tit.ii. 14. *hath redeemed us from Sin and Satan*
 Rev. v. 9. *unto God: And whom God hath set forth to be the Mercy-Seat in his own*
 Rom.iii. 25. *Blood: And by Faith in his Blood I hope to be saved; yet not as a Solifidian; I have already warded against that. I will only add, that every one that believeth this short and plain Matter of Fact,*
 I John v. 1 *to wit, that Jesus is the Christ, is born of God: Which is the Sum Total of Faith required by the Gospel*, and will be the*

* Rom.x. 9. *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart, that God hath raised him from the Dead, thou shalt be saved.*

See the Eunuch's Confession of Faith, Acts viii. 37.
 Johnxx. 31. *But these (Signs or Miracles) are written, that ye might believe that Jesus is the Christ, the Son of God (the only Begotten from the Dead, Acts xiii. 33.) and that believing, ye might have Life through his Name.* Acts

the † general Confession of Faith at the Day of Judgment. And therefore I apprehend, that they are to blame, who *despise this* as a *scanty Pattern* of Faith: And when they can't make Sense, of what they would seem to believe, they tell us, that God is Incomprehensible; and that, because what they say is *above* our Reason and Understanding, it is therefore more *likely* to be true; and so it is expected we should *exert* our Faith, we should believe what is unintelligible, or at least not *understood* by us, but rather *seems* to us to be impossible; as if it were in the *Power of mortal Man to believe what he pleases.*

I declare then, both what *I am not*, and *what I am.*

I am not a *Socinian.*

Not an *Arian.*

Not a *Sabellian.*

Acts viii. 16. *And they were baptized only in, & into, the Name of the Lord Jesus.*

Gal. iii. 26, 27. *You are all the Children of God, by Faith in Christ Jesus; as many of you as have been baptized into Christ, have put on Christ.*

John i. 12. *To them gave he Power to become the Sons of God, even to them that believe on his Name.*

† Phil. ii. 11. *And every Tongue shall confess that the Lord Jesus is Christ, to the Glory of God, the Father, q. d. the common Father of Men and Angels.*

Nor yet what is deemed an
* Orthodox *Trinitarian*.

I am not an Idolater.

Not a Worshipper of superior and
inferior Deities.

Not a Worshipper of *Demons*.

Not a *Deist* in any bad Sense of
the Word.

Not an Anti-Revelationer.

Not an *Atheist*.

But an unfeigned Believer of the
Gospel.

Not a *Solifidian*,

But a true *Christian*, that be-
lieves there is a God.

And that JESUS is the CHRIST.

The MESSIAH.

The Messenger of God's Cove-
nant.

The Apostle or Ambassador of
God.

The Anti-type of the Mercy-
Seat.

In whom the Godhead dwelt
bodily.

Not a meer Man, but an unfin-
ning Angel, in the Form of
sinful Flesh.

* I since find that I am more Orthodox, as to the
Trinity, than I was aware of. See the Preface.

And like unto Man in all Things,
except Sin.

That he never was in the least
tainted with Original Sin.

Nor yet an actual Sinner.

But always faithful and obedient
To him that sent him.

To him that made him, τῷ ποιήσαντι
αὐτόν. *Heb. iii. 2.*

*Psal. xcv. 6. O come let us worship and
fall down, and kneel before the Lord that
made us, τῷ ποιήσαντι ἡμᾶς - before the Lord
our Maker.*

20 Januarii, 1719.



NUMB. II.

MAT. xix. 17.

*If thou wilt enter into Life, keep the
Commandments.*

THE wise Man tells us, *Eccles. xii.*
13. "That to fear God and keep
" his Commandments, is the whole Duty
" of Man. Every Word or Command-
" ment of God is pure (says the same
" Author,) And the God of our Fathers,
of *Abraham*, of *Isaac*, and of *Jacob*,
taught the Children of *Israel*, by his
Servant

Servant *Moses*, " To keep the Command-
 " ments of their God, and not to add
 " to them or diminish from them, *Deut.*
 " iv. 2. and xii. 32. And adds, *Ch. xiii.*
 " to *prevent* their being seduced to *Idola-*
 " *try*, that they should not, in case of
 " such *Temptation*, hearken, *no not to the*
 " *Words of a Prophet working Miracles;*
 " for the Lord your God hereby proveth
 " you, to know whether you love the
 " Lord your God with all your Heart and
 " Soul: But you shall fear God and keep
 " his Commandments, *and obey his Voice.*

Having therefore *formerly* observed,
 that there is neither *Precept* nor *Exam-*
ple in holy Writ, for the paying of *divine*
Worship to Christ our Saviour, the *Apo-*
stle of God; and that the *Worship* paid
 to him, when on Earth, was *Civil Worship*
only and *not* Divine, even from first to
 last, from that *Worship* which was paid to
 him by the wise Men from the East, *Mat.*
 ii. although it was with Prostrations and
 Oblations, to that paid to him in Mockery
 by the Soldiers before his Crucifixion,
Mark xv. That this was all *Civil Wor-*
ship, and was performed to him as *King*
 of the *Jews*. And the like was also
 paid to other Kings and Princes, and to
 Subjects and Servants, as Occasion re-
 quired, *Math. xviii. 23--29.* But be-
 ing still in Search of Truth, having not
 given

given over my Enquiries after it, I have consulted Bp. *Stillingfleet* upon this Point. And he in his *Vindication of the Trinity*, pag. 151. seems to slight, the *not having* a divine Command for the Worship of Christ, and the charging the Worshippers of him, for that Reason, with Idolatry; saying, "This is no very wise Notion of
 " Idolatry, which depends upon the Na-
 " ture of the Worship; and not on the
 " mere positive Will of God." And no Commandment being insisted on by the Bishop, is to me an Admission that there is none.

Now I think, that if God Almighty had not said, "Thou shalt have no other
 " Gods but me; and Thou shalt worship
 " the Lord thy God, and him only shalt
 " thou serve": I say, if this had *not* been the *Law* of God, and the Punishment of *Death* annexed to the Breach of it, *Idolatry* had not been a *capital* Crime; it had not subjected us to any *determinate* Wrath and Punishment: "For
 " where there is no Law, there is no
 " such Transgression", *Rom. iv. 15.*

Indeed, as Idolatry *signifies* the divine Worship of an Idol, or of any Thing or Person as God, which a Man knows *not to be God*, it may be deemed a Sin against common *Sense and Reason*, as acting against a Man's own Knowledge,
 and

and ascribing that to the Creature, which is due only to the Creator: " But
 " yet I don't see, that to worship God
 " by and through an Image, would have
 " been a Sin, if it had not been forbid-
 " den".

But to come closer to the Bishop: I say, " That to worship Christ as God,
 " not believing him to be so, tho' he
 " really were," which is one of Bishop
Pearson's Instances of Idolatry, " is, I
 " think, an Instance of Idolatry, not
 " depending on the Nature of the Wor-
 " ship, but on the Mind and Thoughts of
 " the Person worshipping. Yet to wor-
 " ship Christ as God, believing him to
 " be so, if he really be not, is Idola-
 " try," even the same as to worship the
 Sun, Moon and Stars, believing them to
 be Gods.

But *how* then are we to be *judged* in
 these Cases? Are we to be judged by
 the written *Law* of God, or are we to
 be judged by *philosophical* Arguments,
 touching the Nature of the Things or
 Persons so worshipped, whether they be
 Gods or no? " By the Law, most cer-
 " tainly". For they that have sinned in
 the Law, shall be judged by the Law,
Rom. ii. 12. Or else the *determinate Pu-*
nishment, which is the *Sanction* of the
 Law, can't *justly* be inflicted.

And

'And God expressly declares by his Ser-
 vant *Moses*, *Deut.* xvii. 2, 3. " If there
 " be found among you within any of thy
 " Gates, which the Lord thy God giveth
 " thee, Man or Woman that hath wrought
 " Wickedness in the Sight of the Lord
 " thy God, in transgressing his Covenants,
 " and hath gone and served other Gods,
 " and worshipped them, either the Sun,
 " or Moon, or any of the Host of Heaven,
 " which I have *not* commanded, shall be
 " stoned with Stones till he die." See
 here now, the Sin of *Idolatry* is trans-
 gressing the Covenants of God, *doing*
 what God hath *not commanded*. And by
 those Words of *serving other Gods*, it is
 as it were *admitted* or implied, that they
 were Gods which they so worshipped; at
 least that they thought them so, though
 in *Fact* they were not; yet it is *not laid*
to their Charge, " that they were not
 Gods," but the *Crime* laid to their Charge
 is, the Transgressing of the Law of God,
 " the Breach of his Covenant, the do-
 " ing what he had *not* commanded; their
 " *Disobedience* was their *Transgression*,
 and for that they were to die; Death was
 the Punishment annexed (not to *their*
wrong Judgments, as *Philosophers*, but)
 to the *Breach of that Law*, which com-
 manded them not to serve other Gods.
 " That they went beyond the Command-
 K " ment,

“ ment, That was their Fault.” And *Theodore Beza*, in his Annotations upon the Text, says, “ That all Religion and “ all Worship not commanded, is hereby “ forbidden.”

Well, but how stand we now under the *Gospel* Dispensation? For what hath been said relates only to the Law of *Moses*. Why, the *same Law*, is still in force, *established*, ratified and confirmed even by our *Saviour* himself, who came not to destroy or annul the Law and the Prophets, and who *expressly* taught, “ That “ he that will enter into Life, into *eter-
“ nal* Life, must keep the Command-
“ ments, *Mat.* xix. 17. *Eternal Death*
“ and *Damnation* being now become the
“ *Sanction* of those Laws.” And being tempted of Satan to Idolatry, he skreened and *guarded* himself by this Commandment, “ Thou shalt worship the “ Lord thy God, and him only shalt thou “ serve,” *Mat.* iv. 10. The first Commandment is still in force, “ Thou shalt “ have no other Gods but me”. And the same God Almighty hath, by his Son, made of a Woman, *Gal.* iv. 4. even by his Apostle Christ Jesus, *Heb.* iii. 1. “ commanded us, when we pray, to say, “ Our Father, *Luke* xi. 2. And thus to “ direct our Prayers, both in publick, “ *Mat.* vi. 9. and in private, *ver.* 6. En-
“ ter

“ ter into thy Cloſet, and when thou
 “ haſt ſhut the Door, Pray unto thy Fa-
 “ ther, thy heavenly Father, who is in
 “ Heaven.” Have we not all *one* Father,
 ſays the Prophet, *Malachy* ii. 10. Hath
 not *one* God created us? “ The one God
 “ and Father of all,” ſays the Apoſtle of
 the *Gentiles*, *Ephes.* iv. 6. Again, “ To
 “ us there is but one God, even the Fa-
 “ ther,” 1 *Cor.* viii. 6. who hath *always*
 been acknowledged as *our* Father, not
 only by the *Jews* but alſo by the *Gentiles*,
 and in ſome meaſure even by *all Heathens*,
 who ſo deſcribed their God, (viz. *Jupi-*
ter, Marſpater, &c.) as always to include *Pearſon.*
 the Name of Father, as their moſt *popu-*
lar and univerſal Notion. So that the
 firſt Article of our Creed hath been, *in*
this Senſe, the Faith of all Mankind from
 the Creation of the World. And in this
 Senſe, “ I believe in God, the Father,
 “ Almighty, Maker of Heaven and Earth;
 “ and to him, and to him only, I direct
 “ my Prayers,” according to our Saviour’s
 ſtanding *Form* and *Pattern* of Prayer.
 And the whole Goſpel, and all our Sa-
 viour’s Diſcourſes therein, are a Comment
 upon it. “ God is *his* Father and *our*
 “ Father, my Father and thy Father; of
 “ whom the whole Family in Heaven and
 “ Earth is named,” *Ephes.* ii. 19. Chriſt
 in Heaven and the Saints on Earth, who

are all one Body, with Christ their Head. " We are the *Sons* of God and the *Disciples* of Christ"; and as such, we are yet further, " Commanded to pray to " the Father, even the Almighty God, *in* " the Name of Christ: And whatever we " so ask, God will give it us, *John* xvi. " 23, &c." And the *Promises* and *Assurances* hereby made and given to us, are dependent upon this very Condition, " If " we ask them of the Father in his " Name." And so runs the last and summary Prayer in the *Communion-Ser-vice*, " that God would grant what we " have faithfully ask'd in his Son's Name, " according to his Will and Command- " ment." And so runs the standing Bid- ding Prayer prescribed by the *Canon*, and which is or ought to be *used* by every Preacher before every Sermon, as *In- structions* to the Congregation, always to Pray in the Name and Words of Christ to our Father which is in Heaven; not to Christ, but in his Name, and to his and our Father.

And this now appearing to me to be the *Sum* and Substance of *all* the Com- mandments of God, contained either in the *Law* or the *Gospel*; either in the Old or New Testament. And being fully per- suaded hereby, and not seeing or hearing any other Precept relating hereunto, than

as

as is above-mentioned, I shall, and do, with Boldness, determine, “ not to add “ to it, or diminish from it”, but conclude in Words borrowed from the Prophet *Balaam*, that (notwithstanding my former Practice) “ If any Man would, “ now, give me his House full of Gold “ and Silver, I will not go beyond the “ Words of the Lord my God, to do “ either more or less, *Numb. xxii. 18.* For I am persuaded, that no Pretence whatever, no *real Sacrifices*, even to the very God of *Israel*, will *justify* or *excuse* the so doing. As is, I think, apparent in the Case of *Saul*, *1 Sam. xv.* who being commanded by God, by the Mouth of his Prophet *Samuel*, to destroy the *Amalekites*, and all their Cattle with them, yet *reserved* the best of the Sheep and Oxen for *Sacrifice*. And though these were reserved to be slain, in Sacrifice to *the Lord his God*, and *Saul* relying hereupon, justified himself to the Prophet, *insisting* upon it more than once, that he had *obeyed* the Voice of the Lord his God, *v. 13.* and *20.* yet this was *adjudged* a *Breach* of the Commandment, and that is in holy Writ called *Rebellion*, and that Rebellion was both *Witchcraft* and *Idolatry*, I don’t say *as* Idolatry; for the Word [as] in our Translation being in a different Character, shews it not to be in the ori-

original Text; and therefore, according to the original Text, I say, “ it was Idolatry”, *v. 23. although* the Sacrifice so to be slain, was declared and intended to be offered to the very God of *Israel*. And this is *another Instance* of Idolatry, not depending on the *Nature* of the Worship, but on the *Breach* of the Commandment, on the meer Will and Judgment of God; and that, although it was only designed, but not executed. And, if after all, this shall still be deemed no very wise Notion of Idolatry; yet I hope it may be accounted a *wise Notion* of Obedience, to keep within the Verge of the Commandments, and so to entrench, “ as
 “ not to go beyond the Words of the
 “ Lord our God, but to obey his Voice
 “ and neither to add nor to diminish,
 “ *Deut.* iv. 2. and xii. 32. but strictly to
 “ adhere to it; because to obey is better than Sacrifice, and to hearken than
 “ the Fat of Rams, 1 *Sam.* xv. 22. And as to my former *evil* Practice, I heartily *repent* of it, and *humbly ask Pardon* and Forgiveness of Almighty God for his Mercies sake, and for the sake of the Lamb of God, that takes away the Sins of the World, acknowledging my very great Fault to be, that I did not so duly consider it as I ought to have done; that I made Religion only a Bye-work, and not
 the

the grand Business of my Life; but *divided* my Time, as the wicked Part of the World generally does, between *Business* and *Pleasure*; not allowing a due Proportion of Time to Religion; hoping, nevertheless, that the *want* of Literature may be some Allevation of the Crime, together with the *Prejudices* of Education, and the common *current Opinion* and Practice of the World, and that "I believed as the Church believed, and obeyed those my spiritual Guides that had the Rule over me," *Heb. xiii. 17.* which yet I think will not, *cannot justify* me in any Faith or Practice, contrary to the Tenor of the Gospel, "in going beyond the Commandment of God." I will therefore, from henceforth, be more careful in searching the Scriptures; and will, by the Help and Grace of God, make use of those *Faculties* which God hath endued me with: And will endeavour to see with my own Eyes, and not to give my Judgment of Assent to what is not evident to me; for as it is a Maxim among the Philosophers, that Evidence ought to be maintained in all their Reasonings; so my "Faith ought also to be built and grounded upon clear Evidence;" and I ought not, it may be, to give my Judgment of Assent to any Thing, that is not so clear and evident

dent to me, as that I cannot with-hold my Assent, without the secret Reproof of my own Conscience; but until it be so evident, I ought, as I think, to suspend my Assent; and then I shall not err. For I do think, that a Man is *accountable* for Error, and that the Sin of Error lies, in *assenting without clear Evidence*; for if I assent *only* to what is clear and *manifest* to me, this must needs be a right Judgment; but if I assent, to what is not evidently so, I am in the Wrong, in assenting to it, *before it is so*; in taking up with a glimmering *uncertain* Light, a *doubtful*, and so, for aught I know a *false* Appearance, and in giving a *rash* and hasty Judgment. So that possibly there may be no *sincere Error*, notwithstanding the modern Disputes touching the same.

God Almighty give me a due Attention of Mind, and a right Judgment in all Things.

April 11.

1720.

Ever

LETTER II.

Ever Honoured SIR,

ABout Six Weeks ago I took the Liberty of Writing to you, as to a spiritual Guide, upon the Subject Matter of your Sermons; wherein I proposed to you, according to your Demand, another Scheme, supported not only by Demonstration, as I think, but also by Prescription, and so far as Reason prescribes by Possession too. And the Scripture also pleads Prescription and Possession for * 500 Years before the Com-^{* 1500.}mencement of your Schemes. And “ I
 “ hold myself in Hand, that, having
 “ fet this Scheme in its naked Simplici-
 “ ty, and endeavoured to clear it of its
 “ most considerable Objections, and sub-
 “ mitted it to your own impartial Judg-
 “ ment,” you will be pleased, in your own good Time, to vouchsafe an Answer; for I am an *impartial* Enquirer, and am even *desirous* to be confuted, if I am in the Wrong; and such my Desires, I think, are manifest by my Applications to you, that are so well read, and have particularly applied yourself to the Point in Question. But I take *no Part* with any of your Opponents; for I do think that

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if

if there could be no other Scheme proposed, but the Three you mention, "the Third ought to take place." But my Letter being sent by the Stage-Coach (I ask your Pardon for it, I had no other Opportunity) I am in some Doubt whether it came to Hand or not. And I do therefore desire to know the Truth of it, that if it did, I may be easy, and wait with Patience; and if it did not, I may send you another Transcript of it, if you please, and by such a Hand as you shall direct,

I am,
Reverend SIR, &c.

July 26.
1720.

W. S.

Hereupon I received a Letter from the Doctor, dated *August 9. 1720.*

And I wrote to him again the following Letter of *August 16.*



Reve-

LETTER III.

Reverend SIR,

I Acknowledge the Honour done me by yours of the Ninth Instant, now in Hand, but being from Home I had it not till *Saturday* Night; I was also out upon a Visit near *Guilford*, when I wrote my Second Letter to you, wherein I committed a great Blunder, and thereby, I perceive, have led you into a Mistake of my Meaning: For being willing to give you some light into the Purport of my former Letter, which might possibly not then be come to Hand, I endeavour'd at a summary Account of it, and more particularly, of what I had offer'd upon your Sermon of *the Unity, from Reason, and also from Revelation*; which I supposed to have retained its Primitive Sense and Meaning for near 1500 Years before the Death of *Herod*; and *this* I called in that Second Letter, *Prescription and Possession* for 1500 Years before the Commencement of your Schemes: It may be not very properly expressed; but then, upon Review, here comes the *greater* Blunder; I altered it from 1500 to 500, "the Blockhead can't be concealed." I doubted, whether it were only 500 or 1500 Years *between* the Law
and

and the Gospel. So I have reason to ask your Pardon, and that you will be pleased to lay by my Second Letter. I have had the Effect of it, and intended no more thereby than what I have before expressed in my First Letter. All your Schemes are built upon our *English* Translation, "That the Word was God," which I apprehend to be reading of the Scripture *backwards*, and have offered *Reason* to support it. *App. Sect. 1.* And I there admit that *Error* to be very ancient, (*Ante-Nicene*; if you please,) and so far you may hold your Scheme by Prescription and Possession to this Day, but not without *continued Claims* laid in against you. And *all* Claimants being upon *one* Bottom, with different Superstructures, your *Arguments* against each other are, as it were, *ad homines*, and may be supposed not to have the *same Force* against others, who build not upon the same Foundation. And your first and strongest Arguments against the *Sabellians*, are Instances of it: But besides that, I have endeavoured, as to many particular Texts of Scripture. to shew what I take to be the true Sense of them. What I offer in general is in *Abatement* of these Controversies, *App. Sect. 1.* And if the learned Apostle "has given Judgment in Point, *Acts* "xvii. and *Rom. iii. 25.* And if the "Com-

“ Commandments of God are strictly to
 “ be adhered to, without adding or di-
 “ minishing. And if the First and great
 “ Commandment, in Conjunction with
 “ Reason, have any Force;” nay, if *ei-*
ther one of these prevail, it will be an
Answer to all the scattered and occasio-
 nal Texts. I would crave leave to say
 another Word, That what you offer as
 to our Saviour being properly Creator;
 besides that it is effectually answered by
 my Paraphrase, seems to *interfere* with
Athanasius, and to *confound* the Persons.
 And I observe, that there is also “ a new
 “ Creature, a new Gospel Creation, where-
 “ by we are created in Jesus Christ unto
 “ good Works.

As to the Request of your Letter,
 which I am proud to serve you in, we
 have no Expectations, &c.

I am, good, SIR,

Your respectful humble Servant,

August 16. 1720.

W. S.

P.S. “ I do also acknowledge and ad-
 “ mire your Condescension and great
 “ Readiness, with Assurances of your
 “ Aid in this grand Affair.”

After this we had a personal Confe-
 rence in *September*.

And I wrote again, *October 4.* the fol-
 lowing Letter. I

LETTER IV.

I Thank you, good SIR, for the Two Hours free and friendly Conversation which I had with you at *Kensington*. It was a great Disappointment to me, that I could have no more; but you will more than make it up to me by Letters; and you will be pleased, you say, to give me your Thoughts upon what I have wrote in the first Section of my *Appendix*, and on the first Five Verses of St. *John's* Gospel, and upon my Paraphrase thereof sent to you; and whether the $\lambda\omicron\gamma\Theta$ therein mentioned, be to be understood as a Person and proper Co-efficient of the World with the common Father of us all, the Maker of Heaven and Earth, or as an essential Attribute of that same Father; by which I don't mean a mere Power or Operation, but of the Substance of God; the *Archetypal* World, the *Object of the Eternal Mind*, even before Creation, and the *Exemplar* of all Creatures. This, I think, is the first thing that you proposed to go upon. And if you shall be pleased to *enlarge* your Paraphrase, by carrying it on to the *End* of the first Five Verses, it may give me a better View; for at present, I really think, that according to your Doctrine of Personality and Co-efficiency, the *latter Verses* will be *unintelligible*. But

But inasmuch as this may require *Time and Length* of Argument, this Question *not being* as yet, in any manner, discussed by you and your Opponents; inasmuch as you all take it for granted, *S. 1. p. 17.* That St. *John* hath here called the $\lambda\omicron\gamma$ $\odot$ God. So that, “ in what “ Sense he hath so called it,” hath been your *only* Question; and this your fundamental Text in *your own* Sense of it, is still brought in, upon all Occasions, to *support* your Arguments.

I humbly therefore crave of you, first, to give me a Specimen of Sincerity, without a Bias, * such as you seem to think, I have not (which I do not in any manner take ill) but hope you have. And in order to the Discovery thereof, I pray you will be pleased to *review* what you have wrote, *S. 2. p. 53, 54. on 1 Cor. viii. 6.* first reading, if you please, the fourth and fifth Verses of that Chapter. “ There “ is, says the Apostle, none other God “ but One; for tho’ there be that are “ called Gods [by the *Gentiles*] whether “ in Heaven [$\Theta\epsilon\omicron\iota$] or on Earth [*Daimo-*

* N.B. *The Doctor, in one of his Letters, believes me to be sincere and impartial as most Men, making Allowances for such Prejudices as are apt to steal upon any of us, without perceiving it. But in another, he calls it strict Sincerity.*

"nes] as there be (according to the *Gentiles*) Gods many, and Lords many [Lords Agents]". Now observe the sixth Verse, "But to us [that are converted, to us Christians] there is but One God, the Father, and One Lord Jesus Christ". I read it *thus*, and without the respective Attributes, that we may the better observe the *Antithesis*. And now I, pray Sir, tell me *freely*, whether you yet think that God, the Father, and Jesus Christ, are *equally* opposed to *Gods many* and *Lords many*. I think they are only *respectively* opposed: "They, the *Gentiles*, had many Gods, we have but One. They had many Lords, Agents, we have but one Mediator". This I think, is evidently and naturally the *genuine* Sense of the Text. And thus I explained it before, *Sinc. Thoughts*, p. 38. and insisted upon it, as St. Paul's Determination, that *God only*, to whom are all Things, is the sole and proper *Object* of Worship; the Father only, and not Jesus Christ. And now, in Want of Ammunition of mine own, and to shew the Steadiness of my Mind and Thoughts, I crave Leave to turn your own Cannon upon you, "That thus, and thus only, can St. Paul's Reasoning in that Chapter, be made to hang together;" and, I think, your Word *Infallibly*, is also on my Side,

side, exclusive of *Insinuations* and *Intima-*
tions to the contrary. For your *auxiliary*
 Texts, so I call them, they being called
 in Aid, prove that the Text itself, *sing-*
ly, could *not* bear your Exposition. As to
 that of *Rom. ix. 5.* see the seventh Section
 of the *Appendix.* As to that of *Rom.*
xi. 36. they are plainly spoke of God,
 and accordingly *you quote* them as spoke
 of the *Father* only; and they may be
 understood in the most *general* and *ex-*
tended Sense of the Words, even up to
 the original *Creation* of all Things, if you
 please. And I admit that these *same*
 Words [by whom are all Things] are
here spoken of Jesus Christ. I freely ad-
 mit it, there is no denying of it; but most
 evidently in a Sense *far different* from
 the other. “*By whom*, here, can only
 “ signify, by whose Agency, (according
 “ to the *Gentile* Phrase) and by whose
 “ Mediation and Intercession (in the
 “ Phrase of a Christian) *are all Things*
 “ relating to our eternal Salvation, as
 “ Christians; ” it can go no farther. And
 the Scope and Intent of the Text and of St.
Paul's Reasoning here, *can bear no* other
 Sense. I am sure, I think, it can't; for,
 I would in Modesty, correct my Asser-
 tion, as thinking that in *good Manners* to
 you I should not be so confident, but that
 if I were not, I should not be *sincere.*

M

And

And I am persuaded, and I think I have a right Notion of you, "that what you
 " have even in publick Controversy de-
 " clared," if in your private Opinion,
 upon *second* Thoughts, you be since con-
 **Preface* vinced, "will not be a Bar to the * ob-
 to *Vind.* taining of a Victory over yourself
 P. 2. " and your Opponents, by the finding
 " out of Truth," for *which* you and they
 too are and ought *only* to be concer-
 ned.

And you may likewise, at the same time, if you be so disposed, set down your Considerations on St. *Paul's Discourse* with the *Athenians*, *Acts* xvii. upon the *same Subject*, which I have insisted upon as *Judgment in Point*.

I had also Thoughts of crowding in that *other Question*, mentioned in my first Letter, "Whether Jesus Christ as God-
 " man, or on any other Principle or
 " Supposition than as in my *Appendix*,
 " *Sect.* 9. can be truly and with good
 " Sense said to be Man, or like unto
 " Man in all Things. Sin only excepted."
 And if I have not laid you out to much Trouble already, I would desire your *Answer* to it, because I take it, there is such a moral Probability included in the *general* Assertion, with a *single* Exception only, that hath an irresistible Strength, not only little *short* of the strictest

" strictest Demonstration, but as evident
 " to the Wise and the Considerate as a
 " thousand Demonstrations; and so af-
 " fecting an ingenuous Mind, as to win
 " our Assent as *infallibly* and more agree-
 " ably than Demonstration." The Rhe-
 torick, Sir, is your own, p. 83. 90. the
 Application of it only mine; and I am
 for this Reason also for *postponing* the
 more solemn Argument till you have
 taken this *Load* of Demonstration off
 my Hands.

And such another *Load* is the *Question*
 which I proposed upon my last Paper
 laid before you, " Whether so to direct
 " our Prayers, &c." as is therein men-
 tioned " be a *strict* Adherence and O-
 " bedience to the Commandments of God
 " by Christ *without adding or diminish-*
 " *ing.*"

You may be pleased, Sir, to answer *all*
or any of these Propositions in your own
 due Time and Method; and I doubt not
 but you will, and with the " same *Rea-*
 " *diness* and *Condescension* that you have
 " *professed*, both by *Letter* and by *Word*
 " of Mouth." And for which

I am, Reverend Sir,

Your much obliged humble Servant,

W. S.

N.B. I wrote the following Letter Oct.
 22^d. tho' I had yet no Answer to that of
 the 4th of October.

LETTER V.

Reverend Sir,

I Wait with Patience your much desired Answer to my former Letters ; but pondering in the mean Time how rightly you *observe* to me that I am *as much* concerned to answer to myself, at least you say, your Reasons, as to require Answers to mine own : And to shew you that I do so, I presume to lay before you a *View of my Thoughts* on your 5th Sermon, by way of Paraphrase upon the Text, in the same Manner that you conclude yours, and shall in few Words afterwards endeavour to support them.

P A R A P H R A S E.

“ *Phil. 2.* Let this Mind, *v. 5.* this
 “ humble and lowly Mind, *v. 3.* this
 “ same loving and charitable Mind, *v. 2.*
 “ a Mind not only regarding your own
 “ present or immediate Welfare, but al-
 “ so the common Good and Welfare of
 “ all Mankind, *v. 4.* be in you, which
 “ was also in Christ Jesus, *v. 5.* who be-
 See App. “ ing a glorified Angel, and in the peace-
 § 9. “ able and quiet and full Enjoyment and
 “ Fruition of Bliss and Glory with the
 “ Eternal God and common Father of
 Angels

“ Angels and Arch-Angels, and as happy,
 “ if I may be allowed so to speak, as God
 “ could make him, or as God himself, to
 “ wit entirely happy, and so more like
 “ a God than a Creature, *v. 6.* yet not
 “ thinking of himself more highly than
 “ he ought to think, *v. 3.* had not the
 “ least Thought, Provocation, or Temp-
 “ tation, by Reason of any Pride or Va-
 “ nity latent or lurking in him, to make
 “ any Pretences or Claims of being e-
 “ qual with God himself, *v. 6.* his God
 “ and Father, whereby to rob him of his
 “ Honour, having seen the fatal and
 “ dreaded Consequences of Pride in the
 “ Fall of *Lucifer* and his Angels; and
 “ that an Hell was immediately prepared
 “ for them, and some doomed irreversi-
 “ bly, it may be, to have their Portions
 “ there for ever, though with a *Cessat*
 “ *Executio* for a Season, yet reserved
 “ in everlasting Chains under Darkness
 “ till the Judgment of the Great Day,
 “ *Jud. 6.* Others set by as Objects of
 “ Mercy, degraded, and dethroned, and
 “ made a new Species of Creatures called
 “ Man, such as we are, with a Possibili-
 “ ty of Salvation upon Terms, their for-
 “ mer Sins being all remitted, and so
 “ made upright, that is to say, *set recti* Eccl.
 “ *in Cur.* And having forfeited this Rom. 29.
 “ Possibility, by relapsing into the Ser-
 “ vice

“ vice of Sin and Satan, were again and
 “ in all Appearance irrecoverably also
 “ lost and undone: But v. 7. this same
 “ Jesus Christ, this happy, this glorious,
 “ this sinless Angel, not so much regar-
 “ ding his own present Bliss, v. 4. as the
 “ Eternal Good and Welfare of an innu-
 “ merable Company of Souls, that must
 “ otherwise have died and been damned
 “ to all Eternity; therefore to obtain for
 “ them another Possibility of Salvation,
 “ submitted himself to be degraded and
 “ divested of his Glory, v. 7. And tho’
 “ himself free from Sin, yet he took up-
 “ on him the Form of a Servant of Sin.
 “ And being, v. 8. in the Likeness of
 “ sinful Flesh, of that wicked Creature
 “ Man, he yet farther humbled himself,
 “ and became obedient unto Death, e-
 “ ven the Death of the Cross, for us Men
 “ and for our Salvation. Wherefore, v.
 “ 9. God also hath highly exalted him,”
 &c. He was not only magnified, praised,
 and exalted by Men and Angels, *but he*
was really exalted by God himself, and
by the Power of God, and by the Right
Hand of God, and to the Right Hand of
Power, and of God, and above his Fel-
lows, Acts ii. 33. By the Right Hand of
God exalted. Acts v. 31. Him bath God ex-
alted with his Right Hand. Rom. viii. 34.
Who is even at the right Hand of God. Mark
xiv. 62. Ye shall see the Son of Man sitting

on the Right Hand of Power. Phil. ii. 9. God bath highly exalted him. Heb. i. 9. Thy God bath anointed thee with the Oyl of Gladness, above thy Fellows.

And if a *proper Exaltation can be express'd in unexceptionable Words, surely these Texts in their united Force do express it: And if Divine Nature be not* (as you rightly say and admit) *† capable of* ^{Serm. 5.} *Exaltation, then the Consequence will be,* ^{P. 165.} *that the Person so exalted was not God. But neither can Divine Nature (as you* ^{Serm. 5.} *truly urge)* *empty or degrade it self; and* ^{P. 168.} *therefore when the Apostle affirms that* ^{169.} *he did empty himself, " he must be sup-*
" posed, you say, not really to have emp-
" tied himself, but only in Appearance,
" that he still was in the Form of God,
" and only concealed himself and his Glo-
" ry to converse as a Man." It should
seem by this that the Apostle was very
unfortunate in his Expression, both of the
Humiliation and Exaltation of our Savi-
our, and yet his Hand and his Heart too
were guided by the Holy Spirit of God;
and " it appears from the Text, that the

Origen understanding the whole passage of this Man Christ Jesus, whose Soul he supposed to have Perished, interprets, that he did not assume or covet to be Honoured as God.

" self-

* Ser. 5. " *self-same* * *Person and Nature* was both
 P. 174. " emptied and exalted." And so this ve-
 ry Text of yours is a *double* Proof against
 the Assertion of your Sermons: And I
 doubt not but the *Exaltation* in the Text
 was, not only a kind of new *Investiture*,
 but *as real and proper an Exaltation* as
 was that of the *Ark of God* to Mount *Si-*
on: Nor would any Body else doubt of
 it, if there were no Hypothesis to serve;

† Ser. 1.
 P. 4. " but where there is, " if the *obvious* and
 " natural † Meaning of a 'Text, or of ne-
 " ver so many Texts, and never so clear-
 " ly, and plainly, and fully expressed,
 " happens to stand in the Way of it,
 " Pains must, they say, and will be ta-
 " ken to perplex the Texts, and darken
 " the Evidence of them, and to reduce
 " them from the proper," to some other,
Sense or rather fond Imagination, as in
 the Words before us, even the *plain*
Words of the greatest and most learned
 Apostle; and those *frequently* inculcated,
 and confirm'd in other Places of Scrip-
 ture. And so also do they deal *with the*
 Sermon. 4. *Words of God himself*, even when he de-
 scribes to us his *own Nature*; *I am*, which
 Words are *Personal* and in the *singular*
 Number, *if any Words can be so*; as al-
 so when he lays the *Foundation* of *all* Re-
 ligion, " Thou shalt have no other Gods
 " *but me, and me only* shalt thou serve,"
 which

which is still the same *single Person*, if God Almighty's *own Words* have any *Sense or Meaning*; and which, in *Conjunction* with the secret Whispers of the Almighty, the *still Voice* of God, called *Reason*, is, without doubt, the strongest *Evidence* that can be, the *redoubled Testimony* of the ever-living God, that cannot lye. But yet this is not Proof against an Hypothesis; which rather than part with, they'll not so much as listen to *this Voice* of God, called *Reason*, but turn a *deaf Ear* to it, and soar *above* it; and not stopping here, they'll proceed to charge God's own plain Words with *mental Reservation*, I think, as spoken under hidden Mysteries and *Salvoes*; and such as were *never* dreamt of, in Thousands of Years after the first Publication of Them; but now lately *devised* in Compliance with their Hypothesis; yet *owning* and acknowledging, at the same Time, that the *Texts* do run in the *personal* Character, and consequently do *more than seem* to

“ exclude *all* Persons but *one* from being
 “ God, and from having any Right or
 “ Title to *Religious Worship*, or any De-
 “ gree of it; and that this is so plain
 “ too as to be seen at first View”; and I

* See Dr. W. 1 S. p. 39, 40. *Happy might it be*

add, by *the most ordinary Capacitis*, (among whom I justly rank myself) who are as much *concerned*, and were as much *intended*, to *understand* these *fundamental* Texts, at least, as the most learned Doctors; and they are therefore directed to every *one* of us singly, to every particular Person in the whole World, “*Thou shalt have no other Gods but me.*”

Forgive me, Sir, I pray, for I am zealous, and in earnest; and neither *say nor intend* any Thing by way of *Reflection*, or *ill Will*, but labour to set what I say in the *best Light* I can.

But to return again to your 5th Sermon. I doubt not, Sir, but you take Notice that my Interpretation of $\mu\sigma\rho\phi\eta$ $\delta\epsilon\lambda\alpha$, the Form of a *Servant of Sin* according to St. Paul's Sense of it in another Place, *Rom. viii. 3. In the Likeness of sinful Flesh*, suspends a great deal of critical Learning, and reduces $\mu\sigma\rho\phi\eta$ to its more *common* Signification, and answers an Argument of *great Weight* as is supposed, but what the the Words will not bear: The *Argument* is this, “That by being in the

for both (Arians and Socinians; I add, for all Men) if laying aside Prejudice, they would contentedly submit their Fancies to God's written Word, interpreting it according to the most obvious and natural Meaning, without laboured Subtilties and artificial Glosses.

“*Form*

“ Form of a Servant, is meant of a Ser-
 “ vant of God; and that by a Servant of
 “ God, is meant Man; and that Christ
 “ being Man, and thus expressed to be
 “ so, the like Expression in the Form of
 “ God, declares him also to be God”:
But I have shewed, by *St. Paul's* Aid, and
 by your Leave, that by the Form of a
Servant, is not meant a *Servant* of God,
 but a *Servant of Sin*; and Christ was *not*
 a Servant of Sin, but only in the *Form*
 of such a Servant, in the Likeness of
 sinful Flesh, tho' not a Sinner; which
 breaks the Chain of the Argument, and
 so it proves *nothing*: Nothing, did I
 say? Yet I might have said, that thus ex-
 plained, it proves the direct *contrary* of
 what it is produced for. Let us also con-
 sider the *Pride and Vanity* that is of ne-
 cessity *involved* in supposing that a *Ser-*
vant of God (which are not the Words
 of the Text) is the proper *Characteristic*
 of a Man, “whereof none ever* did good,
 “no not one,” *the Man Christ Jesus on-*
ly excepted. “A Servant of God is a
 “more proper Character for an Arch-
 “Angel than for a Man.” Men ought

* Jo. viii. 34. *Jesus answered them, Verily verily I*
say unto you, whosoever committeth Sin, is the Ser-
vant of Sin, v. 41, 44. a Child of the Devil.

indeed to be so, and are commanded to be so; but are not, they don't come up to it, they once were so, in ther *pre-existent* State perhaps, and before the Fall, and may be so again at the *Resurrection* and the *Restitution* of all Things. But we are chiefly to consider *how* Matters stood between God and the *Gentiles*, for such were the *Philippians* at our Saviour's first coming into the World; "The
 " *Gentiles* were then utterly unworthy
 " of the Character of the Servants of
 " God, for they were Aliens and Enemies to him, and lived without God in
 " the World, and were Servants to the
Eph. 2. 2. " *Devil* himself, that Prince of the Power of the Air that worked in them, the
 " Children of Disobedience"; and it was to *these* Gentiles that the Apostle relates this of Christ's being in the Form of their sinful Flesh.

Upon reading the Close of this Sermon, where you suppose the Person in the Text too great to receive any Recompence,

I put this Question to myself,

p. 184. Whether if an Angel had, by God's Permission, subjected himself to our Passions, and to our Infirmities, by taking our Nature upon him, and to be tempted in all Things, like as we are, *Heb. iv. 15.*
 " would he not thereby also have subject-
 " ed

“ ed himself to a more hazardous Possibility of Damnation, than that of Angels?”

I answer, that if that may be supposed to be our Saviour's Case, so did he; but that having conquered Sin and Satan, and overcome the World by a constant and steady Obedience to him that made him, *Heb. iii. 2.* He is therefore, by the Power, and Wisdom, and Goodness of the same God, rewarded proportionably, and “ exalted to a greater Degree of “ Glory above all *other* Angels,” *Heb. i. 9.* And I think that if I had added, that in all this he had an Eye also on the *Recompence* of a Reward to himself, it would not have been any *Diminution* of his great *Love* and Kindness to us, or of his own *Exemplary Goodness* and Virtue. And I think the Author to the *Hebrews* hath said it for me “ That he did it for the “ Joy that was set before him,” *Heb. xii. 2.* So not *too* great to receive a *Recompence*, which seems to be another Proof against you.

“ Upon the whole Matter, here is a “ *four-fold* Evidence against you, arising “ from the Text, besides God Almighty's “ *own Evidence*, by *Reason* and by *Word* “ of Mouth.

“ O

“ O let us be very careful, and much
“ in *earnest* in the Examination and De-
“ termination of the Point in hand; and
“ let us not to avoid an *Imputation* of
“ Blasphemy, be really guilty both of
“ *Blasphemy* and *Idolatry*.

S I R,
Your most respectful humble Servant,
W. S.

October 22.
1720.

N. B, After this I received a Letter
from the Doctor, dated *October 27.* and
I answered it *November 9.*



Honoured

LETTER VI.

Honoured S I R,

I Give you my humble Thanks for your kind Letter now in Hand ; and, without farther Ceremony, I presume to answer and say, that I don't contend either the *Greek* Idiom, or St. *John's* Way, of expressing himself, in the several Instances you have given ; nor do I deny that his principal Theme and Subject, in the five first Verses of his Gospel, is the λόγος, and surely it is nevertheless so for his declaring it, *inter alia*, to be an Attribute of God, and to that End it was natural and necessary for him, in that *one Sentence* now before us, to make God the Subject, and Wisdom the Predicate ; for you may observe the whole first Five Verses to be a * Train of successive Propositions, and that generally the Predicate of the former is the Subject of the succeeding Proposition. As thus, “ Here are seven several Propositions in Explanation of the λόγος, *besides the digressive Proposition*, which yet is progressive from the Second ; and being the Third, “ borrows

* Sorite dicuntur e-lenchi, seu Argumentorum Congerites quibus Stoici, plurimum utebantur
So this was a

most proper Way of arguing with the Stoicks : They indeed us'd it to entangle. Sed omnis Sorites non est Cavillatio. See Calvin's Lexicon.

* See my
Remarks,
No. 1.

“ borrows the last Word from that, and
 “ makes it the Subject of this; which
 “ explains and shews the $\lambda\beta\gamma\Theta$ to be an
 “ Attribute of God. But God, implicit-
 “ ly speaking, *not* being the Evangelist’s
 “ particular Theme, he doth as it were
 “ set by and exclude that *third* Proposi-
 “ tion *out of his set* Discourse, and re-
 “ sume the two former, and adds to them
 “ five other * progressive Propositions, and
 “ the Predicate of the first of them is the
 “ Subject of the second, and so on *ad fi-*
 “ *nem*; and this he sets down as a *formal*
 “ and descending Account of the $\lambda\beta\gamma\Theta$,”
 which he concludes with the 5th Verse. As
 to the 3d Verse, it may be deemed, I think,
 as *one* and the same Proposition set in *two*
 several *Lights*, and so not a *vain* but an
elegant and explanatory Repetition, if con-
 sidered in the *exemplary* Sense; and yet a
 very *uncouth* one, if considered in the
Sense of a proper *Efficiency*, it not being
capable of a *double* Representation. You
 seem, Sir, to have the same Notion of an
 Attribute of God as the *Sabellians*, sup-
 posing it a *meer Power* or Operation, and
 distinguishing it from Substance, and from
God himself, and yet you hold with Bishop
Pearson, (for so you must do, if your Way
 of reading the Words be the right Way of
 reading them) that *God* is an *Attribute* of
 the $\lambda\beta\gamma\Theta$, for so the Bishop expressly calls
 him,

him, because he reads the Words as you do. Now what do you and he here *mean* by an Attribute? Do you *distinguish* it here too from Substance, *I hope not*; yet in your Reading, Θεός is predicated of the λόγος. In my Reading, the λόγος is predicated of God; and I *therefore* say it is his Attribute: But then I admit and declare at the same Time, that it is of *his Essence* and Substance, who is *the one Eternal Essence of Wisdom, Power, and Good*. These three are Co-essential and Consubstantial in him. He is the *one Spirit* of Wisdom, Power, and Good, (and in this Sense it is, that *God * only is Good*, not * *Matt. 19* Jesus Christ, as he himself acknowledges ^{17.} in the Gospel.) These *Three*, Power, Wisdom, and Good, *express, imply, and contain all* that God is; they are his several Attributes, and they are severally of his Essence, and yet neither of them can be *called* God, because God *implies* and imports a *total* and implicit Account of God: The Attributes are severally explicit, and *partial* Accounts of him. This is Bishop *Gastrell's* Sense of this Matter; it is *plain*, it is *distinct*, it is *easy* and *natural*, and seems suited to the Meanness of my Capacity, who pretend neither to *Criticism*, nor *strict Reasoning*, if you *mean* thereby *all the artful Rules of Logick*: And if you think to *hold* me

up to those Rules, I must remind you that I am *illiterate*, and yet I think that an illiterate Person may be *capable* of understanding the Gospel, because *Peter* * Acts 4 and *John* were * both so Ἀγγάμματα
13. ἐ Ἰδιῶται, and the rest of the Apostles too, for aught I know, except *Paul*, but he was not of the Twelve.

I have already admitted St. *John's* several Expressions in the first Objection, to be as you say; and I likewise admit your other Texts, mentioned to support the common Construction of Θεὸς ἦν ὁ λόγος, and that the Idiom of *Greek* and *Latin* too requires, *many Times*, in *English*, a different Order of the Words: But as I *proceeded* not on any such like Criticism or Consideration, so neither do they *avail* to alter my Mind herein; but what I went upon was St. *John's* whole Method in the first Five Verses of his Gospel, which was dictated to me by Bp. *Pearson*, and whereby I understand them to be a *progressive Train* of Propositions, as is afore related; and which, *notwithstanding* the Idiom of the Language, and the Want of the Article, will, as I humbly conceive, *justify* my Complaint of your reading this Clause backwards; especially if it be *considered* as an interjected Clause, and not a *direct* Pursuance of the Theme in Hand, but yet to clear and to explain

explain it too, and the *Resumption* and *Repetition*, and *Abbreviation* of the two former Clauses (whereof I think there cannot, at least there is not a *better Reason* given than that assigned by me) adds *Weight* to it; so that it may not be so light or slight and fanciful as is imagin'd; for without the *Interposition* it seems to me to be such another Repetition or Inculcation as you call it, as was that of *Battus* in *Ovid*, "Sub illis montibus inquit erant, & erant sub montib. illis." Here you see the *Foundation* that I build upon, and I think the Superstructure answers exactly to it. But the *Verdict* of the Ancients, our Fore-fathers, it seems, were of another Opinion. Here Dr. * *Hare* helps me out, (for, generally speaking, I say little or nothing of mine own, and I do most commonly produce my Teachers) and his *Words* are, "That if the *Sense* of a Text " can be fixed; if *all the Fathers* could " be supposed to agree in a *different* Sense, " it would be of no Weight." And he adds afterwards, "That it is *lawful*, it " is *our Duty*, and it is *commendable*, not " to conform *against* a Man's own Opinion, *provided* it be *sincere*, and the " *Result* of a fair Examination." And you say something *tending* to this in the Close of your Eighth Sermon, p. 334, which gives me a fair Opportunity of

* Putney
Visitation-
Serm.

thanking you, good Sir, for your Acknowledgment of my *Sincerity*, and of my *Civility* towards you. *It is your Due, and I shall always be your Debtor herein.*

* John 4.
24.

“ God is * Spirit,” so you write. Is “ the Particle (a) left out by Mistake, or by Design.” The *Reason* of my Question is, “ because the common Interpretation is, “ *God is a Spirit* ; and a Spirit, “ in common Sense and Reason, implies “ a Person, and not more Persons than “ one.”

As to the Preposition *αὐτῷ*, however that it is in Grammatical Construction as you say, yet as join'd with *λογίζομαι* it requires the exemplary Sense, I refer you to Mr. *Norris's Ideal World*, Part 1, p. 264, S. 9, 10, 11, altho' I perceive you think but meanly of his Performances ; and yet I think “ he was a bright Man, “ thoughtful, and clear-headed, and full “ Fraught with all Manner of Wit and “ Learning ;” and yet I think the Clergy in general don't relish him : It may be because he reflects upon them somewhere ; * as I remember, that they think the least of

* *Reflections on the Conduct of Human Life*, p. 103. ‘ That no Sort of Men think so little, for the most Part, as they that are engaged in the professed

of any Men in the whole World. Read indeed, he allows they do, till they are almost blind it may be, and make large Common-Place Books, and stuff them out with reverend and grey Sentences, and labour hard to know all other Men's Opinions of Things, but form no Judgment of their own, and so they become Book-learned, and can cap Authors, and are great Criticks in Languages, Historians, Geographers, &c. only Thinking is quite out of their Way. I wish you don't think me unmannerly, as writing this to a Clergyman, but perhaps it may *not be true*; or if it be, every General Rule hath its *Exceptions*: You will therefore not take this Amifs of me; and besides, I quote him upon *Memory* only, and may *misapply* him, or *misrecite* him. You say, Sir, that you can conceive nothing of God but what is either Substance or Attribute: But I can conceive nothing of God but what is Substance: He is the Essence of Wisdom, &c. *ut supra*. "And

'fessed Study of Learning and Knowledge.' But, N. B. The Clergy are not named, nor pointed at, otherwise, than as they also are professed Students of Learning and Knowledge; so I think I have applied it too particularly, and am sorry for it, and do ask Pardon; and do own it to be, as Dr. Waterland rightly observes, without Mr. Norris's Leave.

" if

“ if he saw and *perceived Things* before
 “ they were in *rerum naturá* (as you and
 “ all admit) for he could not have made
 “ them, if he had not had a Pattern of
 “ them in his own Mind; and he could
 “ not have seen them, if they were not;
 “ so the Creature was not, could not be
 “ the Object of his Mind. Whatever
 “ was so, was uncreated, and must
 “ therefore of Necessity be in God
 “ himself, the *Æternæ rerum rationes*
 “ existing in the $\lambda\omicron\gamma\Theta$, the Life of
 “ Creatures, and the Light of God and
 “ Men;” which is the Import of the
 fourth and fifth Verses of *John* the
 1st. whereof therefore I more *particularly*
 desired your Explanation by a Paraphrase:
 and yet you have passed those *two Ver-*
ses over in *Silence*: Which I the rather
wonder at, because I find in Mr. *Norris’s*
 Preface, which you refer to, that *these*
 very Verses were St. *Austin’s* Key, by
 which he unlocked the Sense of those
 foregoing; and if Mr. *Norris* may be be-
 lieved, “ This same St. *Austin*, the great,
 “ the famous St. *Austin*, was his chief
 “ Guide and Companion, in the *Doctrine*
 “ of *Ideas*, so very much set at nought by
 “ you.”

Psal. xxxvi. 9. *With thee, O God, is the*
Fountain of Life, and in thy Light we
shall see Light.

You’ll

You'll give me Leave, Sir, to respite the Consideration of the following Verses, till the former are explained, because possibly there may be no Occasion for it then.

Sir, I am very sensible of your kind Compliances with me, after your publick Labours yet unanswered by your Adversaries; and I could wish that my *Scheme* were also laid before them, that they might ease you of the Trouble of answering it, it being *levelled* against them also; and "it might prove a Tryal of their Sincerity, and make them speak plain and clear, either *pro* or *con*." You seem to me, by way of *lessening* your own Trouble, to *encrease* it; "for as I don't pretend to Criticism, or any manner of Learning, so neither would I pretend to enter into the *whole Merits* of the Debate with you as a strict Opponent." But having applied to you as a *Ductor Dubitantium*; my earnest Request is, that you would, according to your own Phrase, come to *plain Sense*, and answer *only* the Doubts and Questions which I have proposed, and not lead me out of my Depth into Criticisms, which I have not learned, and so not able to consider to good Purpose. You will therefore be pleased to contract
" your

See, p. 74-76.

“ your own Labours, by *humbling* your
 “ self to my Capacity, who am,

S I R,

I must own it with Shame and Sorrow,
Your very Troublesome and
Unworthy Humble Servant,
 W. S.

Nov. 9.

1720.

P. S. Mr. Norris, in the Place above referred to, S. 11. quotes *Aquinas* thus, (*inter al.*) *Artifex facit Artificium, participare formam apud se conceptam*; wherein it is manifest, that *apud se* is the same as if he had said *in se conceptam*; so then according to this accurate Writer, this great and learned School Divine, *Apud Deum* may be the same with *in Deo*, altho' repeated and inculcated: Or if instead of *participare*, he had said *facit Artificium* *διὰ* *per formam apud se conceptam*, *διὰ* would have been understood in the logical and *exemplary* Sense, notwithstanding *Grammar*, and so *δι'αυτὸ* in the Third Verse may well be understood.

N.B. After this I received Dr. *Waterland's* Letter of Nov. 13. and wrote the following Answer to it, Nov. 19.

L E T T E R

LETTER VII.

GOD forbid, *Sir*, that you or I, or any Man should *industriously* deceive his own Soul; it is hardly possible: we cannot *chuse* Evil as Evil, “ it must “ be by Ignorance, *actual* or *habitual*, for “ want of *Presence* of Mind at least, not “ *considerately*, not *industriously*.

When our spiritual Guides *propose* Things *difficult* to be understood, as *necessary* to be believed, in order to *eternal* Salvation, and that *whosoever believeth* not shall *be damned*; must we then presently believe them, *without thinking*, *Sinc. Th.* without understanding? No sure; for p. 7. 8. that is impossible: What must the *unlearned* do then? Why, he must grope after God Almighty, even in the dark, “ and he may haply feel after him, and “ find him,” *Acts xvii. 27.* Nay more, p. 45. “ God will manifest himself unto him, “ *Rom. i. 19.* If he seeks he shall find, “ *Mat. vii. 7.* *Lord lift thou up the Light of thy Countenance upon me.* I think thou hast so done. But lest I should be mistaken, or in order to farther Illumination, I *search* on still, and “ I disclose my Mind, “ my Objections, my Doubts, my *eb-* “ bing and flowing Thoughts, my *Diffi-* “ dence,

dence, and my humble Confidence,
 with the Grounds, the Reasons, and the
 P. 9. Texts of Scripture on which I found
 them, and the Commentators, with
 whom I have consulted." I disclose all
 this to thine *Embassador*, O God, seek-
 ing *his Aid* and his Assistance, to help my
Infirmities and my *weaker Reasonings*;
 but if I don't immediately with him en-
 ter into the Spirit of † *dry Criticism*, he calls
 me to *Confession*, " That I have taken up-
 on me to judge in a Point I understand
 not. But, O Lord, I am not high-
 minded, I have no proud Looks, I do
 not exercise myself in Things that are
 too high for me, that are ‡ *above my pro-*
 per Business, that don't concern me or
 my eternal Salvation; I pretend not to
 more Knowledge than I have; I do
 not think of myself more highly than
 I ought to think; but have behaved
 myself, *in this respect*, even as a wean-
 ed Child, not only towards thee, § O
 God"; but I have *in like manner* sub-
 mitted myself, as a *School-Boy*, to you,
 Reverend Sir, and to your *Correction* and
Advice.

† See the
 Drs. Let-
 ter of 13.
 Nov.

‡ Pf. 31.1.
 So inter-
 preted,
 by Bp.
 Patrick.

§ See my
 first Let-
 ter p. 12.

And I farther consider that a Man that
labours with all his Mind, and with much
 Diligence, rightly to *understand* the Scrip-
 tures, yet if he doth not obtain his End,
 can't surely be said to *wrest* the Scriptures:

To

To wrest signifies to detort, to offer Violence, to be wilful in misapplying and misunderstanding; which I am sure I am not, and so by the Grace of God in no Danger, and therefore in no fear of *Destruction* thereby, to be sure not of the Destruction mentioned in the Text * you * 2 Pet. 3. quote, whereof St. *Peter* warns the fleeing and hypocritical *Non-Disciples* of Christ; I so call them, because they yet adhered to *Judaism*, and would not be perswaded of the approaching *Destruction* of *Jerusalem*, and of the *Abrogation* of the Law thereby; the Day and Hour thereof, to wit, the precise Time limited by the Almighty, not being revealed; "that being *then* God Almighty's own Secret, and not revealed either to Men or Angels, no not to the *Angel* of the Covenant, for he himself owns and declares he *knew it not*," *Mark* xiii. 32. And if *this be true*, as what our Saviour says of himself must *needs* be, what becomes then of the *Affertion* of your Sermons? *They can't both be true*. And it pleased God that your *terrifying* Text hath led me to this *plain Decisive* Text, which is so plain that it *cannot* be mistaken, or misconstrued, without *wilful* Force and Violence; whereas the *Words* of St. *John* have always been *deemed* the most difficult of any, so may be mistaken and

yet *not wrested*; they are indeed hard to be understood, without St. *Austin's Key*, v. 4. which you have dropt by the Way, and which (if you shall vouchsafe to take it up again) may unlock the Secret. All the *Latin* and *English* Interpreters, having, *without* any manner of *Reason*, either from * *Grammar* or *Divinity*, misconstrued the Word λογος, and rendered it in Latin *Verbum*, in English *Word*, (which more properly signifies *Ratio*, Reason or Wisdom, and sometimes *Sermo*,) may also have misinterpreted the other Part of the Verse; they were but Men: And as you insist upon a *Right* of Interpretation, *equal* to our Translators, so it should seem thereby, that *every Man* hath an equal Right of interpreting: And this you say with Respect to *Jo. iv. 24*. But I did not *dispute* your Right, I only *craved* your Meaning, assigning at the same Time the Reason of my Question, which you make light of, and pass it by unanswered; and yet it is of great *Weight* with me, and I proposed it as a Difficulty to be *solved* by you: In case the Particle (a) was left out by *Design*, as it seems it was, doth not that imply a *Consciousness* of the *Truth* of my Reasoning thereupon? I can't forbear asking of Questions, because I would learn of you.

* Mr.
Norris.

*Sincere
Thoughts*
p. 36, 37.
See also
the *Trin.*
Contro-
versy.

But

But to return: I have the less Reason to fear any Destruction threatned by the Text, "because I keep myself *within the* " *Bounds* of God's Laws, and obey and " serve him, according to the well known " and plain Way and Manner of his " Commandments, and respit my Obe- " dience to the Commandments of *Men*, " which *seem* to me to erect a Worship " which God hath *not* commanded, *until* " the Commandments of God be pro- " duced to justifie me therein": And I have applied to you, to *shew me* that Commandment, and to answer and remove what lies in the Way of my Compliance therein. I refer to former Letters.

And I had also formerly considered how *safe and sure* I think I am in what I do, (*Sincere Thoughts* p. 35,) and the *hazard* of doing otherwise, (p. 41.)

I have also considered the *other* Parts of your Letter, but do, notwithstanding, adhere to what I formerly wrote, thinking it not effectually answered. yet must take it for granted, that in your Opinion it is; so having your *full* Thoughts thereupon, I shall not * *need to Trouble you* with any Repetitions or Reinforcements, but shall frequently read and think over what you have said, with an *Amen* to your good Wishes.

* It don't seem by this, that I intend an endless Dispute.

It

See p. 68.
76.

It remains therefore that I *renew* my humble and *earnest Request* to you, to answer the several *Doubts and Questions* which I have proposed, *viz.* that, relating to the Construction of *Acts* xvii. 18. and following Verses, and *1 Cor.* viii. 6. And the Two other Questions, whereof I reminded you in mine of *4th Octob. ult.*, and the Question above proposed upon *John* iv. 24. Plain and clear and convincing Answers to these Questions, may be of great Use to me; and I trust that you having *set your Hand* to the Plough, will not look back, but will readily comply with me herein; the *Questions are but short*, and will not require long Answers.

I study, Sir, to give you as little Trouble as I can, being very sensible of your Favours.

*I am, worthy SIR,
Your most respectful, and
obliged humble Servant,*

W. S.

November 19.

1720.

N. B. Not hearing from the Doctor, I wrote to him again, *21st December*, the Letter following.

LETTER

LETTER VIII.

Reverend Sir,

IT is near *Six Weeks* since I had the Favour of a Letter from you, and above a Month since I gave you the Trouble of one, and wherein I endeavoured most plainly and fully to answer the hard Question you put me, upon the Text * of St. *Peter*, with a modest Assurance of my Conduct, in respect thereof. ^{2 Pet. 3. 16.} As to the other Part of your Letter I gave only a general Answer, by way of saving your Trouble; but yet I made my own *private* † Remarks and Answer to every Line of it, and have inclosed a Copy thereof for your Perusal, if you please, and to the Intent that the Matter thereof be *not taken pro confesso* against me. ^{marks No 1. annex'd.}

I have also for the *same Reason* inclosed ‡ the Answer which I gave myself to the latter Part of your other Letter; the Consideration whereof I had postponed. ^{marks No 2. annex'd. See p. 68.}

And I do *yet once more*, renew my Request to you, to answer the *particular Doubts and Queries* which I have formerly put to you, and whereof you have been apprised above these *Six Months*, and others since, incidentally arising upon
Mark

(120)

Mark xiii, 32. *John* iv. 24. and *Mat.*
xix. 17. and am in hopes daily of hear-
ing from you.

S I R,

Your most humble Servant
to command,

W. S.

St. Thomas,

1720.

N. B. The Doctor wrote me a short
Letter upon *Christmas* Day, and thereby
broke off the Correspondence.



NUMB.

N U M B, I.

RE MARKS on Dr. Waterland's
Letter, Nov. 13. 1720.

See mine of 19th November in answer to it.

See the Doctor's Letter of 27 *October*, wherein he says, &c.

" Here I omit several Remarks, be-
" cause they recite good Part of the Do-
" ctor's Letters.

THE Doctor's Objections, Art. 3. were made before in Letter, 27th, *October*, and seemed to me of very little Weight; but as the Matter is since stated and explained in mine of 9th of *November*, it seems trifling to repeat them, without any other Answer to the special Matters therein set forth. But upon review I find it is here added, " that the " λόγος is the Subject of the two first " Propositions," and it is true. But it may be worth taking Notice, that " these " two Propositions are formed into one," after the *Interposition* and *Ejection* of that wherein *God* was the *Subject*, (according to me) and that *St. John* begins again with an (*inquam*) as it were, " the same " λόγος was, I say, in the Beginning with
Q " God

“ God,” &c. and then adds five other progressive Propositions, “ the Predicate “ of the former whereof is still the Sub- “ ject of the succeeding Proposition,” and the Objections are not so much as levelled against this Part of the Letter. And as God’s being the Subject of the ejected Proposition, don’t hinder but the λόγος was the principal Theme, and it tends also to the Explanation of it, but yet laid behind the Lyter, and excluded out of his formal Account of the λόγος, so neither is the λόγος the immediate Subject of the fewer concluding Propositions, but yet they are explanatory of it, and the λόγος is still the general Theme. Now this happens not to be taken Notice of by the Fathers, as I suppose, and so not worthy of the Doctor’s Notice or Answer.

Art. 5. I have compared the Texts * referred to, but do think that *Light* and *Life* in those Verses have a Meaning very *different* from the 4th Verse of St. John; and, as I more than once desired a Paraphrase, it might, I thought, have been granted, if the Text would bear it. In *this* Text, the *Essence* and *Nature* of God is considered; in the *other* Texts the *Way* and *Means* of our Salvation. And our Lord’s Disciples, *Mat.* v. 14. (and all good Men) are in *a* Sense, the Light of the World.

Art. 6.

† John
iii. 36.
v. 40.
x. 10.
v. 25, 26.
vi. 33.
&c.
xiv. 11.
viii. 12.
xi. 25.
Col. 3.
4.

Art. 6. I read in order to Consideration; and therefore I consider as well when I read Mr. *Norris* as when I read Dr. *Waterland*, or any other Author, tho' reputed *Orthodox*, (and, in truth, I read no other;) and not only so, but I presume also to *consider*, even when I read the Bible, because I *know no other Way of learning, remarking, and inward Digestion*, which I also pray for; yet not in any Manner *disputing the Truth and Authority* of the Holy Scriptures, not submitting implicitly to any *other Authority*, *Sinc. Th.* p. 7, 8, 9. and a Man may and *ought* to enquire into the *Sense* even of Holy Writ, so as to understand what he reads, "*because there can be no Faith without Understanding, no reasonable Faith or Worship.*"

But I'll thing again, and suppose all the World in the Right, and my self only in the Wrong, as to the Grammatical Form or Construction of the Words* Θεὸς ὁ λόγος, yet that *Reason* is the true *English* of λόγος, and is the *same* with *Solomon's Wisdom*, Prov. viii. can't, I think, well be disputed, and "that Wisdom is

* But yet I observe that the Latin Versions generally are Deus erat verbum. And I lately saw an English Version, which reads God was the Word. printed about 200 Years since, I think, at Rhemes.

“ an Attribute of God,” is confessed by all, by the Doctor in particular, Letter 13th Novemb. Art. 7. and no Man doubts it, he says, Letter 27 Octob. Art. 2. And therefore I thought and argued, that it was so declared here; but this Reason is assigned against me, “ It is a Proposition, “ it is said, of so *undoubted* a Truth, that “ there was no need of the Apostle’s declaring it.” What! an Apostle, and not speak mysteriously. It is only denied that it is *here* so declared to be according to my reading and rendring the Words; “ so that if I could be *supposed to wrest* this Scripture, it is only to a “ Sense, acknowledged as to the Truth “ of it, by all Mankind”; so the Truth of the Proposition, as I read it, not being denied, it is only insisted that the λόγος in this Text ought to be considered as a Person, as a Second Person, and subordinate to a First, and that he was in the Beginning* *apud eum* with that First Person (which the Doctor rightly says “ might be some Doubt. That a Third Person was there, *non constat*, and yet “ there is at least as much Doubt of a “ Third as of a Second; and it is somewhat odd, that the Evangelist should

* λόγος ενδιόθετος εν τῇ κεφαλῇ τοῦ θεοῦ, Theophilus ad Autolichum.

“ make no mention of a Third, if it be
 “ really true that there are Three, and
 “ if he hereby intended the First and Se-
 “ cond; but his Intentions can in no
 “ case be proved but by his Words,” for
Deus must, according to what is ob-
 jected, be *personally* considered; and ac-
 cordingly the Doctor calls him God the
 Father, *Obj. 2. Letter 27th Octob.* And
 it is plain that $\lambda\omicron\gamma\textcircled{\text{Q}}$ and $\Theta\epsilon\acute{o}\varsigma$ must *both* of
 them be *personally* considered, if $\lambda\omicron\gamma\textcircled{\text{Q}}$ be
 so considered. But here then arises a Dif-
 ficulty: Can the Evangelist be * supposed
 to use the Word $\Theta\epsilon\acute{o}\varsigma$ in *one and the same*
Verse, in two several and distinct Senses?
If not, “ then by the Third Proposition the
 “ Second Person was the First Person, the
 “ First Person being predicated of the Se-
 “ cond”: But this can’t possibly be the Mean-
 ing; it is Nonsense; and yet how to ex-
 tricate it, without two different Senses of
 one and the same Word in the self same
 Verse, seems to me impossible; so then
 there will be a Necessity of *two Senses* of
 the *same Word* in the *same Verse*, and we
 must find out a *second Sense* of the Word
 whereby the Apostle may be understood.
 It appears that $\Theta\epsilon\acute{o}\varsigma$ in the Third Proposi-

* No says Dr. Waterland, *speaking of this same*
Word and Verse. It can’t be imagin’d. “ How can
 we imagine.” See his Defence of Q. 3. p. 67.

tion cannot be understood in *sensu personali*, as in the preceding: Neither can it be in *sensu implicito*; it can't signify God fully, compleatly and *implicitly*; for that the λόγος is not by any supposed to be: They that suppose him to be a Person, only suppose him to be *One in Three*; I don't say the Whole in Three to be divided, but the Whole in Three to be *distinguished*. In what Sense then, is still the Question? suppose it in *sensu Identico*: But methinks I scarce tread Ground, I fear I am out of my Depth, and I am sure I cant swim; yet I will venture to plunge on, I may possibly get sight of my Guide, and he will lend me an Hand and set me right. In the mean Time, what is it that I myself *apprehend*, I don't say understand, by *sensu Identico*? I intend by it, that the λόγος is not formerly or implicitly God, that is, not *Totum Dei*, but yet of his Essence and Substance, Co-essential and Consubstantial with him. And “ which may be, and this, I say, as true “ of it as an Attribute, as others suppose it to be of him as a Person”: So that read the Words *either Way*, they come to the same *Sense*; only, according to my former Construction and Way of reading them, “ λόγος bears the * *same im-*

† This sure must be very convincing to Dr. Waterland, it not only being a good Argument in general, but more especially ad Hominem.

“ *placit Sense* in both Propositions,” and therefore I think at least as natural and consonant as *Vice Versâ*. *Obj.* 2. Letter 27th Octob. And when I wrote before, I adhered more strictly to Bishop *Gastrell’s* Sense, “ that an Attribute was never said “ in Scripture to be God, for that,” &c. so he being therein so far my Guide, I chose to render this Text of *St. John* “ that “ God was the $\lambda\gamma\theta$, ” and assigned my Reasons, which I yet adhere to as good and proper ; but do nevertheless *now find* that even the Grammatical Way of reading of them, brings them, if rightly distinguished, to the self same Sense: “ *A Sense agreed upon* “ on by all Mankind, disputed by none,” but only that it is not *here so intended*. I hope I may with Modesty say, Why not? as Mr. *Norris* doth with respect to the exemplar Sense of the third Verse.

N. B. There is *no such Distinction* in Scripture as *God the Son*; and God is *nowhere called God the Father*, under any such Notion or *Contrâ-distinction*; but he is called “ God, even the Father; Have “ we not all one Father? Hath not one “ God created us? One God and Father “ of all, Our Father which art in Heaven”; which is a *full and implicit Account* of God; and sometimes God the Father: And here the *Fancy* takes, and the

the *Imagination* supplies a Contra-distinction of God the Son, *Quod non legitur in sacris Scripturis*. God is indeed distinguished in several Places from the Mediator, as, “ There is one God and One Mediator between God and Man, the Man Christ Jesus, 1 *Tim.* ii. 5. One Lord, One Faith, One Baptism, and One God and Father of all, *Eph.* iv. 4, 5. Also 1 *Cor.* viii. 6. and even the God of our Lord Jesus Christ, *Eph.* i. 17. and the Father of us and of the Lord Jesus, v. 2. and his and our God and Father, v. 3. the Father of Mercies, and of Glory, and of whom the whole Family both in Heaven and Earth is named,” *Eph.* iii. 15. and to whom only (by St. *Paul*’s Example) I bend my Knees in Prayer, v. 14. and so did also our blessed Lord and Saviour Jesus Christ to his and our God and Father, according to the Commandment of God, notwithstanding the Temptations of the Devil, with whom we also wrestle, as he did. Our Father which art in Heaven, deliver us, I beseech thee, from the *evil One*, for the Sake of the *just One*, for the Sake of the *Beloved*, “ in whom we are accepted by Thee, and “ have Redemption thro’ his Blood, even “ the Remission of our Sins, *Eph.* i. 6, 7. Amen. So be it.

R E M A R K S

N U M B E R II.

UPON Consideration of the latter End of the Letter of 27th of *Oct.* which I formerly crav'd Leave to res-
pite.

“ I do humbly conceive, that the five
 “ first Verses only of St. *John's* Gospel
 “ treat of the *Logos* as in God and of
 “ the Essence of God, and of the Di-
 “ vinity of it ; and it is a most remarka-
 “ ble and condescending *Stoop*, (if I may
 “ so call it) made by the Almighty, a
 “ lucid Ray of Light immediately dart-
 “ ed down from the highest Heavens, to
 “ irradiate the Glimmerings of the Phi-
 “ losophers, and whereof there is not a
 “ *like Instance* in Holy Writ ; and that
 “ this stands upon its own Basis, separate
 “ in a Manner from the History of the
 “ Gospel, and as a Prologue to it.

And that the 6th Verse of the first Chapter *begins* the History of the *Messiah*, who was foretold and commonly known to be a *Light* to lighten both *Jews* and
 R *Gentiles*,

Gentiles, (even every Man that cometh into the World, *v.* 9.) And therefore St. *John* rightly distinguish'd himself, *v.* 8. "He was not that Light, he was not the Person in whom that Light was, in whom the Divine Wisdom tabernacled and dwelt among us," *v.* 14. and shew'd itself manifestly and conspicuously in him, who *was and was call'd* the Son of God, and the only begotten of God, for *particular Reasons* elsewhere set forth, and accordingly appear'd to be "full of Grace and Truth, and in Favour with God and Man:" This Person, *v.* 11. came first to his own Countrymen the Jews, to his own Brethren the Children of God, to his own Relations the Children of *Abraham*," but they *nationally* rejected him; so then he turn'd himself to the *Gentiles*, (yet not from such particular *Jews* as would receive him) and "gave them Power immediately to become the Sons of God, upon *this sole and single* Condition, of *believing* him to be the *Messiah*, *v.* 12. altho' they were not of the Posterity of *Abraham*, either by lineal Descent, or by Marriage, or as Profelytes of the *Hebrews*," *v.* 13. This I take to be the true Sense of the Evangelist, and rely upon it as an Answer to the latter Part of the Letter of the 27th of *October*. Here ends the Remarks.

*Sincere
Thoughts,*
p. 16--21.

To this I subjoin my daily Prayer as a farther *Specimen of my Christianity*, humbly proposing, that every Christian may join in this Prayer, and that none but a Christian *can* so pray.

And first, to settle and prepare mine own Mind, and the Minds of those who join with me herein; I stand, and repeat the Eight Beatitudes, *viz.*

Blessed are the poor in Spirit ; for theirs is the Kingdom of Heaven.

Blessed are they that mourn ; for they shall be comforted.

Blessed are the Meek ; for they shall inherit the Earth.

Blessed are they which do hunger and thirst after Righteousness ; for they shall be filled.

Blessed are the Merciful ; for they shall obtain Mercy.

Blessed are the pure in Heart ; for they shall see God.

Blessed are the Peace-makers ; for they shall be called the Children of God.

Blessed are they which are persecuted for Righteousness Sake ; for theirs is the Kingdom of Heaven.

Farther saying,
*Repent ye, for the Kingdom of Heaven
 is at Hand.*

Then kneeling down, I say,
*Let the Words of my Mouth, and the
 Meditations of our Hearts, be now and
 always acceptable in thy Sight, O
 Lord, my Strength and my Redeemer.*

Let us pray.

*God be merciful unto us, and bless us,
 and shew us the Light of his Counte-
 nance, and be merciful unto us in the
 free Pardon and Remission of all our
 Sins. For if we say that we have no
 Sin, we deceive ourselves, and the Truth
 is not in us : But, O God, we acknow-
 ledge our Faults, and our Sins are ever
 before us. And we do most humbly be-
 seech thee, O God, to grant us true Re-
 pentance, and to forgive us all our Sins
 for thy Mercy's Sake, and for the Sake
 of Jesus Christ the Righteous, and thro'
 Faith in his Blood, and upon the
 Terms and Conditions of the Gospel, of
 Repentance, and of Faith.*

*Work in us to will and to do accord-
 ing to thy good Pleasure, giving us a
 right*

right Judgment and a due Consideration and Presence of Mind.

Prevent us, by thy Grace, assist us by thy Goodness, and let the Time past of our Lives suffice us to have acted Wickedness and Folly; and teach us for the future to be wise unto Salvation, to lead quiet and peaceable Lives in Sobriety, Temperance, and Chastity, and in all Godliness and Honesty: Ever regarding our Covenant made with thee, O God, in Baptism, and renewed as often as we receive the Sacrament of the Lord's Supper.

We have sworn, O Lord, and are steadfastly purposed to keep thy righteous Judgments. We have vowed a perpetual Warfare against the World, the Flesh, and the Devil. And God Almighty grant us Courage and Resolution, and Sincerity, and an happy Victory over these our Enemies.

O Lord, increase our Faith, accept our Thanks: Grant us Humility, Meekness, and Charity, and be merciful unto us, and to all Men: Be merciful to those that are afflicted, whether it be in Mind, in Body, or in Estate, especially those of this Neighbourhood, and those for whom the Prayers of the Church were this Day desired.

God

God Almighty help them to Right that suffer Wrong ; feed the Hungry, cloath the Naked, and be merciful to all Prisoners and Captives, and to those that are appointed to die.

And teach us, while we live, so to number our Days, that we may apply our Hearts unto Wisdom.

Teach us to consider what thou art, what we ourselves are, and what we ought to be.

That thou art our God, that we are thy Creatures, thy People, and the Sheep of thy Pasture : That we have erred and strayed from thy Ways like lost Sheep ; but that we ought to be holy, just, charitable, and temperate : Holy towards thee our God, just and charitable to our Neighbours, and temperate in respect of our own Bodies.

Teach us, O Lord, to consider the Incertainty of this Life, the Certainty of Death, and of a future Account and Judgment : That this is the Day of Grace, wherein we are to work out our own Salvation ; that the Night will come when no Man can Work. That it is appointed for all Men once to die : That as the Tree falls, so it lies : That Repentance will be unprofitable in the Grave : That after Death comes Judgment ; and that thou, O God, hast appointed

pointed a Day wherein thou wilt judge the World : That at that last Day, all Men shall rise again with their Bodies, and shall then give Account every Man of his own Works : That they that have done Good shall go into Life everlasting; that they who have done Evil, and shall die in their Sins unrepented of, shall go into everlasting Punishment.

What manner of Persons ought we then to be, in all Holiness, righteous Conversation and Godliness?

God Almighty grant, that we may so lead our Lives here, as that we may have our Fruit unto Holiness, and our End everlasting Life, through Jesus Christ our Lord.

In whose most holy Name and Words, according to our bounden Duty, in behalf not only of our selves, but of our Relations and Friends, of all faithful People, and all Mankind, even of our Enemies, if we have any, and of the Enemies of the Cross of Christ, but yet more especially of those that are of the Household of Faith, of Kings, and all that are in Authority, of Bishops, Priests, and Deacons, we humbly and heartily pray, and say,

Our Father, which art in Heaven,
Hallowed be thy Name,

Thy

*Thy Kingdom come,
 Thy Will be done, in Earth as it is
 in Heaven,
 Give us this Day our daily Bread,
 And forgive us our Trespases, for we
 forgive them that trespass against us,
 Lead us not into Temptation, but de-
 liver us from Evil,
 From all Evil
 From Plague, Pestilence, and Famine,
 And from Sin and Satan,
 For thine is the Kingdom, the Power
 and the Glory, for ever and ever.
 Amen.*

*And blessed and for ever hallowed be
 thy Name, O God, for all thy Mercies,
 our Creation, our Preservation, our Re-
 demption, for the Means of Grace, and
 for the Hope of Glory.*

*And whereas we are yet tied and
 bound with the Chain of our Sins, Lord,
 let the Pitifulness of thy great Mercy
 loose and absolve us, for the Sake and
 Honour of Jesus Christ, our only Media-
 tor and Advocate.*

*And the Lord bless us and keep us,
 and incline our Heart to keep his Laws,
 to perform all his Commandments, to lay
 hold of the Possibility of Salvation, and
 to perform the Terms and Conditions of
 it, to work out our own Salvation with
 Fear*

Fear and Trembling, by Repentance and Faith.

And the Grace of our Lord Jesus Christ, and the Love of God, and the Communion and Fellowship of his Holy Spirit, be with us, and remain with us, now and for evermore. *Amen.*

I also crave Leave to add (as the best Proof I can give of my *Sincerity*) a short Prayer which I offer up to Almighty God, as often as I lie down to Rest, *viz.*

I lay me down in Peace to take my Rest; but it is thou, Lord, only, that makest me to dwell in Safety. Into thy Hands, therefore, I commend my Spirit; and for that thou hast redeemed me, O Lord, thou God of Truth.

Lord, now lettest thou me, thy Servant, depart in Peace, (if it be thy good Pleasure) for mine Eyes have seen thy Salvation. Thou bringest Man to Destruction, and me in particular; and again thou sayest, Come again ye Children of Men: I am now therefore willing to die, contented to live, submitting myself freely and entirely to thine unrevealed Will and Pleasure, in all Things appertaining to this Life; believing that all Things shall work together for good to them that love God. I love thee, O my
S God;

God : Thou knowest that I love thee. I love thee, and thee only, for thou only art Good ; Thou only art lovely ; Thou only art the proper Object of my Soul, of my Love, and of my Worship : Glory be to thee, O Lord God, Heavenly King, the Father, the Almighty, the only wise God, (our Saviour, thro' Jesus * Christ our Saviour) the only good God, the one Eternal Essence of Wisdom, Power, and Good, one Substance, one Spirit. Amen.

* Tit. 3.
4, 6.

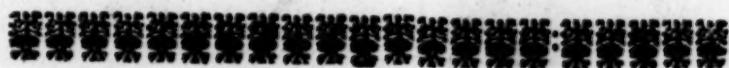
F I N I S.





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THE Reader is desired to take Notice, That Dr. WATERLAND'S Five Letters to Mr. STAUNTON, are subjoined to his Tract intitled, *Reason and Revelation stated, &c.*



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THE Reader is desired to take
Notice, That Dr. WATERLAND'S
Five Letters to Mr. AUSTON, are
subjoined to his  entitled, Reason
and Resolution stated, &c.

